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FEBRUARY 15, 1958

VOICE OF EVANGELICAL CHRISTIANITY IN AME

MISSIONS NUMBER

OFFICIAL NAE ORGAN

Readers Say—

The Korean Church

To the Editor:

Your work is a great inspiration to evangelicals in Korea. Your books dealing with inter-church cooperation have been very helpful and informative.

We are now engaged in the preparation of a detailed report on the Korean Church which we hope to have published for circulation in America. We find there is much failure to understand the situation which obtains here.

In these changing times the actions of Christians in Asia are very confusing and need to be analyzed as a basis for future planning and achievement. We earnestly desire the help of American evangelicals in our work.

DONGJIN CHO

Seoul, Korea

"More Dynamite"

To the Editor:

When is your journal going to begin exposing the National Council of Churches and the World Council of Churches? It is deplorable how they are fraternizing with Communists and the situation is getting worse.

I note that the NAE is supporting the Billy Graham racket. The way he has sold out to the NCC and the "liberals" in New York and San Francisco, I think the time has come to call a halt. Why don't you print the facts like John Rice and Carl McIntire?

I have been an NAE member for ten to twelve years and for one I would like to see more dynamite in your editorials.

L. A. LEINBAUGH

Mt. Vernon, Ia.

Reds in the Churches

To the Editor:

I am greatly concerned about the infiltration of Communism in our American churches. Of course we must be very careful not to accuse any church or minister of Red affiliations unless we have the facts. Where can we get dependable information and literature to counteract this terrible menace?

MRS. R. K. CARRUTH

Sarasota, Fla.

[EDITOR'S NOTE: One of the best sources of information is The Circuit Riders, Inc., 18 East Fourth Street, Cincannati 2, Ohio.]

FRONT PAGE—A Jarai tribeswoman from the Tribes of Viet Nam Mission of The Christian Missionary Alliance, the only mission working there at this time.

—Courtesy The Alliance Weekly.

Columbus Radio

To the Editor:

The statement concerning the elimination of paid evangelical religious broadcasts in Columbus, Ohio (*Action,* January 1) is in error on two counts.

First, the quotation was a conclusion arrived at by a committee of the Ohio Council of Churches after that body had conducted a state-wide survey on religious broadcasting. The Columbus Area Council of Churches had no part in arriving at this conclusion.

Second, "evangelical paid broadcasts" have not been eliminated in Columbus. There has been no such influence exerted by the Columbus Area Council of Churches. One station did change its policy with regard to the sale of commercial religious time, but this was a matter of station policy and not because of pressure exerted by the council.

I was a member of the sub-committee of the Central Committee on Public Relations of the Ohio Council of Churches which conducted the survey. Our concern was not "evangelical programs," if by such you would mean "The Lutheran Hour," "The Hour of Decision," etc. We were, however, concerned with programs conducted by people whose only claim to such time was the fact that they had money to purchase it.

The Columbus Area Council of Churches provides opportunities for "evangelical" ministers to participate in the public service programs conducted by the council.

In my opinion, it is vain for us to assume that no problem exists at this point. Without doubt even you would agree that commercial time should not be made available for religious "quacks" and charlatans any more than it should for medical "quacks." Oversimplification of the problem of assigning time has led to misunderstanding among religious groups and confusion among station personnel.

T. C. WHITEHOUSE

Columbus, Ohio

Regrettable Omission

To the Editor:

Because of the lack of airmail and the way *Action* comes through the home office, we are frequently delayed in receiving it. I have just recently read the issue on the Sunday Schools (September 15, 1957) and was surprised to note in your listing of "a number of evangelical missionary organizations" with headquarters in the Los Angeles area that there was a complete omission of Far East Broadcasting Company. When we stop to think that we have nine radio stations on the air here from Christian Radio City Manila; one in Okinawa; five stations which release time in Formosa; that we are broadcasting in thirty-six languages and dialects to all Asia; that we receive mail from some eighty-five stations—I think that it is a serlious oversight. I am sure that *Action* would want to be accurate and comprehensive in its reporting.

WILLIAM A. HULET

Manila, P. I.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XVI February 15, 1958 No. 24

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Opportunities for evangelical missionary advance are unprecedented

WORLD MISSIONS IN REVIEW

By CLYDE W. TAYLOR
Executive Secretary, Evangelical Foreign Missions Association

ANOTHER YEAR of world evangelism has passed and its opportunities are ended. We have started the new year with tremendous openings and some portentous events. The ecumenical forces have just won the opening bout at the International Missionary Council meeting in Ghana. As the year concluded evangelicals from all over North America assembled at Lincoln, Nebraska in the interests of missionary literature, under the auspices of Evangelical Literature Overseas. Immediately afterward, evangelical missionary executives met in Chicago for a two-day discussion of Latin America, its opportunities and challenge. Out of these meetings also came action that will count for eternity.

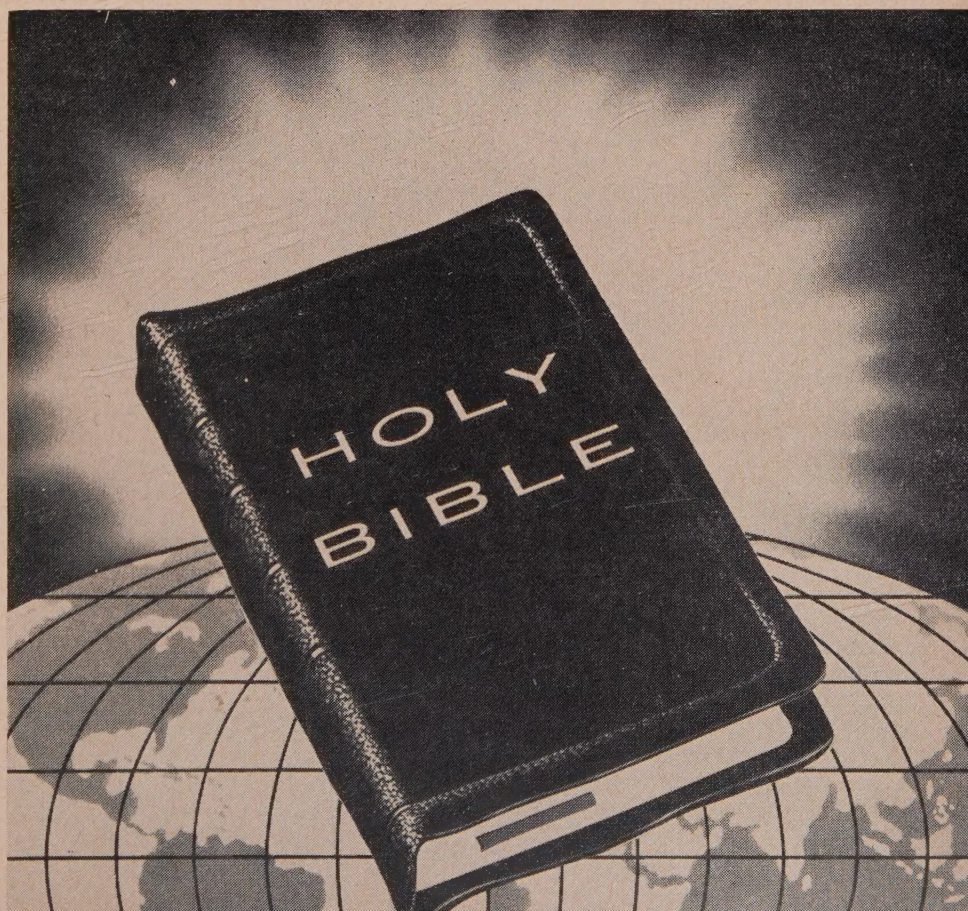
Inter-church Tensions

Let us look in detail at some of these events. First in our consideration, because of its effect upon many areas of missionary work, is the international meeting of the IMC in Ghana held in late December and early January. Official representatives of 35 member councils and organizations met together with individual mission representatives. Three new members were voted into the IMC—Ghana, Northern Rhodesia and Hong Kong. After the speeches and resolutions, the main event of business was to decide on the future relationship of the IMC to the World Council of Churches. The IMC is by far the older organization. Its roots date back to the great Missionary Conference of Edinburgh of 1910. As a council of national associations of missions in 35 countries, it had no theological nor biblical statement of faith. Its purpose was the promotion of cooperation at the national and international level in matters of mission mechanics and government relations. The World Council of Churches, through identical representatives and interlocking committees, has used the IMC in its expansion in mission lands, but there has continued to be legal independence. The action taken in Ghana was to determine the future relationship. The proposal was for the IMC to become a Commission of the WCC and thus bring the missionary emphasis into the World Council. This in turn immediately creates problems for evangelicals who are cooperating with national councils in the IMC. As members of the WCC they are involved in a Council that has a theological basis, although very inadequate. The WCC operates in many areas and receives into fellowship such a wide group of members, many of whom are completely unacceptable to evangelicals, that it is necessary to rethink our relationship to national councils.

As the IMC meeting closed the vote was taken on affiliation with the WCC. Whereas several spoke against the affiliation, pointing out its consequences, steady pressure by the WCC resulted in a vote of 58 to 7 in favor of union. Those opposing as units were the Councils of Norway, Sweden, Belgium and Belgian Congo. Now the action is referred to the national councils for ratification. Sensing that some may delay in taking action the IMC conference officially asked that the WCC defer its 1960 assembly by a year, until 1961. When approved the WCC Assembly will create, to absorb the IMC, a Commission on World Mission and Evangelism and a corresponding Division on the same in accord with its present structure.

What will evangelicals do in the face of this merger? Where they have sufficient strength in national organizations they will probably strive to withdraw their council from the IMC and thus maintain a united front before government. Where this is not possible the natural course of action will be withdrawal and the establishment of evangelical fellowships where these do not already exist. In countries such as India such a fellowship exists and will easily solve the problem. This merger, however, may create other problems for the WCC, for its non-Protestant members (such as the Coptic and Greek Orthodox Church) will be faced with agencies dedicated to proselyting from their churches by foreign missionaries. There has already been some uneasiness in these churches because of this. Thus the great confusion of spiritual unity

Courtesy American Bible Society



and organic unity grows with the determination that to be successful the Church of Christ must all be brought into one great world organization.

$4,000,000 for Education

John D. Rockefeller, Jr., has made a conditional grant of two million dollars to the IMC for the education of leaders of the new churches in mission lands, on condition that the missions match it with a like amount. Eight missions have agreed to do this over a five-year period. Three million will be spent for schools and theological training of churchmen, primarily in 160 schools in Africa, Asia and Latin America. The other million will be spent for textbooks and other books for libraries in these schools.

Evangelical missions have not been idle, in spite of our lack of interest in organic unity. We have found cooperation and fellowship within the spiritual unity we have in Christ more and more possible and increasingly valuable.

Literature

Two important factors have highlighted the importance of literature in winning a nation. First is the great emphasis placed on it by the Communists as they flood one country after another with their pernicious publications. Second is the tremendous interest in literacy and the millions of new literates every year. Evangelical missions are aware of this and are striving valiantly to meet the challenge. The problems created by this new greater emphasis were discussed again at the Evangelical Literature Overseas conference in Lincoln, Nebraska, December 9-12, 1957. Here almost a hundred leaders discussed the problems and advances made in writing, printing and distributing Gospel literature in the 110 mission lands of the earth.

This organization, which came into being as the result of a conference called by EFMA in Chicago in 1951, is today the official focal point of all our evangelical literature interests. Although it does no publishing of its own, it has endeavored to stimulate and secure support for literature projects all over the world. It is sponsoring literature conferences in various areas of the world and encouraging the establishment of area literature committees to coordinate and publish literature in their language areas.

In the last few years interdenominational magazines have been started in English, French, and five African languages, with excellent results and good circulation. The *Caribbean Challenge* (now in its second year) has exceeded all hopes for its success. It is published by the Christian Literature Crusade. One of the newest, *Verbo,* is the Spanish version published in Costa Rica by the Latin America Mission and the Conservative Baptist Home Mission Society. Another published in Hong Kong reaches the Chinese overseas. Beginnings have been made on languages in India and hope is expressed for one in Arabic, probably to be published in Lebanon. These, coupled with millions of booklets, tracts and literature distributed house to house, are sowing down the world with the Good News. A follow-up method of Bible Correspondence Courses, now going out to over 500,000 is producing vital results in the winning and building up of men and women around the world.

Committee for Latin America

Whereas the older missions (most of them the large denominations in America today) have the largest national churches in Latin America, the newer missions—almost all of them strictly evangelical—have the larger missionary force and are doing over 90% of the pioneer work in this great area. When it was found that between the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association we had about 56% of all the Protestant missionaries in Latin America, it was felt that an effort should be made to secure greater cooperation, planning and results in the evangelization of these lands to the south, which have the fastest-growing population of any part of the earth.

On December 13 and 14, 1957, thirty-seven executives, representing 24 missions, met to discuss this matter and voted to establish the Evangelical Committee for Latin America (now known as ECLA). Co-chairmen are Rev. J. O. Percy, general secretary of the Interdenominational Foreign Mission Association, and Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association. Six other members are elected from the two organizations. Every effort will be made through this Committee to encourage action at the national level, by missions and national churches, to finish the task of evangelizing this great area. Here again is indicated the possibility of evangelicals working together without organic union.

World Missions Challenged

These should not be considered as problems. They constitute a challenge to our forces of world evangelism. What are we speaking about? Five specific things.

First, *population increase* demands our concern and the seeking of an answer. The annual population increase of the world has been variously presented as between 43 and 51 million more people each year. We know that it is possible to reach them. God never commands the impossible—but how are they to be reached?

Second, *political or governmental restrictions* have placed new hazards before missionary advance. Most of these religiously inspired restrictions are aimed at one goal—stop these foreigners from making proselytes of our people to a foreign religion, Christianity. The net result of this is the limitation of the missionaries' opportunity to win souls. What then shall he do? Come home—or enlarge his ministry?

Third, the *shortage of missionary candidates* has come as a surprise to many of our mission leaders. A few years ago we had a great surplus, because of the ex-G.I.'s who caught the missionary vision while serving with the armed forces, came home, trained and offered themselves. That surplus is gone. What now?

Fourth, are the *literature needs* of the millions of new literates as well as the 60 million Christians in mission lands. This challenge is being faced by the missions and a large number of specialized literature agencies. They in turn, working with the missions, are supplying hundreds of millions of pieces of literature. Needed are the specialists to produce and distribute the literature, and financial support from an alert evangelical public at home to pay for the printed messenger of the Gospel. We need a great "literature vision."

Fifth is the direct *Satanic opposition* presenting itself in extraordinarily strong ways on the great fields of the earth. The Word of God warns us about Satan and his emissaries. Through existing religions evangelicals are facing persecution in some lands such as Spain, Colombia, Ethiopia, Greece, limited areas of India, and in all Communist lands. Fortunately, in many cases this Satanic opposition has but driven the Christians to greater soul winning and the Church to revival. As for the Church in Communist lands, we hear seriously conflicting reports of blessing and growth on one side, and restriction and murder on the other. Our missionaries are no longer there, so we have no accurate reports, but we do rejoice that the Lord knows His own. He still honors His Word and He can answer prayer anywhere.

(Continued on page 6)

National Disciples--Missing Link in World Missions

By

DOUGLAS C. SPARKS
Navigator Representative in Formosa

"OUR PEOPLE are fed up with sermons."

This startling statement was made by Bishop Athanasius, evangelical leader of the famed Mar Thoma Church of South India. This ancient church, presumably founded by the apostle Thomas, annually sponsors the world's largest Christian conference with over 40,000 in attendance.

"What our people need," the Bishop continued, "is for someone to take a personal interest in each one in order to meet their individual needs and train them to help others."

Mr. Lorne Sanny, president of The Navigators, on his recent trip around the world was encouraged in seeing the opportunities in Christian literature, radio and mass evangelism. He was even more encouraged to see national leaders like Bishop Athanasius, along with many fine missionaries, unitedly agreeing that a missing link in world evangelization is individually discipling the national.

Shortly before our Lord and Master ascended, He gave the command, "Go ye into all the world . . . and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you."

Jesus had only one solution to reap the massive harvest fields of the nations—laborers—yes, national laborers. The acquirement of such disciplined, hard-working national personnel is no easy task.

But before one can effectively begin to make national disciples, he must be willing to forsake his "missionary-centric" views. When in Nairobi a certain missionary friend told me that you can't train and turn responsibilities over to the African. He had tried it and had failed. Following his remark we read John 15:5, "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit for without me ye can do nothing."

I asked him, "How much can you or I, or any foreign missionary do without the abiding Christ?"

He answered, "Nothing."

My second question was, "How much can an African Christian do without Christ?" to which he replied, "Nothing."

Then we turned over to Philippians 4:13, "I can do all things through Christ which strengtheneth me."

"Tell me, how much can a foreign missionary do through Christ?" I asked.

"All things," he answered.

My next question was, "All right, how much can an African Christian do through Christ?" to which he replied, "All things!"

Consider what Jesus Christ, true God and true man, told His disciples: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Certainly if God in the flesh expects mere man to do the same and even greater things, then why shouldn't we as missionaries be willing to humble ourselves, increase our faith in God and expect the same and greater things from nationals?

Another essential in training national disciples is living the life before them. Jesus didn't say, "Listen to me." He said, "Follow me." He never "sent" His disciples out to the scattered villages of Galilee until He had first led them out.

When Dawson Trotman, founder of The Navigators, visited China in 1948, he challenged the missionaries to build into the lives of their Chinese brethren such Christian basics as, a strong devotional life, consistent memorization of the Word of God, and personal evangelism.

After such a challenge a missionary came to him and said, "Mr. Trotman, we can't get the Chinese to do personal work. It is against their culture to be so personal and direct with people. They make good preachers but you can't get the Chinese to do personal work."

Mr. Trotman answered, "Tell me, do you do personal work?" "Well, you see I'm so busy with meetings that I don't have time to do personal evangelism," was the answer.

Or when Mr. Trotman spoke on the Quiet Time or Scripture Memory the remarks would go something like this, "You can't get the Chinese to meet God regularly in the morning or you can't get the Chinese to consistently memorize the Word of God."

In each case he would ask the embarrassing question, "Are you doing it?" and often the answer would be, "No, you see I'm too busy."

Could one of the main reasons we do not see many disciplined national warriors of the cross on the mission field be that we do not see more disciplined missionaries on the mission field? In the urgent demand for a larger quantity of missionaries let us

* Douglas Sparks, Navigator representative in Formosa and presently on furlough, was instrumental in establishing a highly effective follow-up program for new converts which has since set the pattern in many other areas of the world.

not forget the greater need for better quality.

The next step in training national disciples is *do it individually*. Jesus hand picked His disciples. He recruited them one by one. Paul recruited and trained Timothy on an individual basis. Before his death, Paul wrote Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

For Timothy to successfully share in Paul's leadership of the first century missionary endeavor, he had to have the right perspective. First the work begins with men—men are God's method. Secondly, it begins with a certain type of man—faithful and able ones. Thirdly, to do this successfully four spiritual generations should be established according to II Timothy 2:2. . . . . Paul to Timothy to faithful and able men to others also, thus establishing an indigenous Christ-propagating pattern.

Paul did not merely write Timothy some hasty instructions before his departure. For about fifteen years this young man had been Paul's beloved son in the Gospel. Paul shared his complete life and ministry in Christ with him. Near the time of his death he was able to write, "But thou hast *fully* known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions . . ." (II Timothy 3:10-11).

Paul kept nothing that was profitable from him.

It was on his second missionary journey that Paul first met Timothy. Immediately he took the initiative to make this young man a member of his team—which was a practical, on-the-job, traveling Bible school.

Timothy's training came in stages, with his responsibilities increasing correspondingly. In Philippi he was in the beckground observing and serving in small tasks. In Thessalonica he remained behind to assist Silas as Paul went on to Athens. So he grew in the grace and knowledge of Jesus Christ proving himself faithful to the Lord and fruitful in the ministry of the Gospel.

These years of personally training Timothy soon paid off. First he sent him alone to Thessalonica to establish a zealous young church in the Lord. Some years later Paul sent him to Corinth as his "trouble shooter." Still later, he went to Philippi to minister to a more mature and established church.

Timothy was thoroughly trained so that through him Paul doubled his ministry. Paul said, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church" (I Cor. 4:17).

Nationals like Timothy are the missing link to world evangelization in our generation. How can we see God raise them up? It begins with you here at home! Every work of God has begun in the effectual fervent prayer of a righteous man. Pray first of all that the Lord would give you a "Timothy" right here in the home land. In so doing, the Lord will give you a better understanding of how to pray effectively for national disciples. Prayer breaks all geographical limitations. Prayer moves the mighty hand of God. You can have a world-wide ministry in prayer coupled with a local ministry in action. You can help win a lost world to Christ by praying that God will raise up disciples.

World Missions in Review

(Continued from page 4)

Our Day of Opportunity

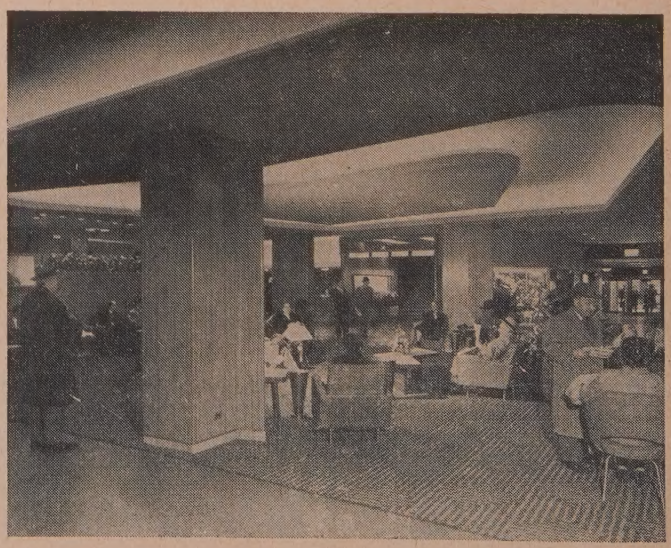
Without trying to give a statistical breakdown, we must remember that doors are open to evangelism in 110 countries of the earth. There are Bible-believing missionaries in every one of these and in several so-called "closed lands." The fact remains, however, that we are still short of laborers in many places.

About 2,000 languages are waiting to be conquered for the Gospel. For this we must have experts to reduce to writing, then translate God's Word, then teach to read. What a task for five or six thousand called, trained missionaries!

A large part of the great increase of the world population is in about one million villages and small towns that have never been reached with the Gospel. How are we going to meet these opportunities? Other articles in this issue answer some of these problems. Often we know what must be done. It is a question of re-evaluating our methods, making necessary changes—and then advance. One thing is certain, the year 1958 is already offering results in souls being won and interest being shown in the Gospel that is absolutely unprecedented. May we pray, give and go—until the task is done.

NAE MEETS IN CHICAGO APRIL 14-18

Scenes in the Sherman Hotel, Chicago, Where the Annual Convention of the National Association of Evangelicals Will Be Held



A Pennsylvania Church with a $118,000 missionary budget

WORLD MISSIONS: A CHURCH BAROMETER

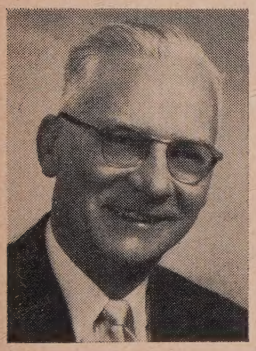
By EDWIN S. JOHNSON
Pastor of Grace Chapel, Havertown, Pa.

AFTER ALMOST thirty-five years in the Gospel ministry, my own personal barometer of a church can be indicated by two questions:

What is the missionary giving of the church? and What is the Sunday School attendance?

The answer to the first question evidences the vision of the people in obedience to the Great Commission, which is the very purpose of the existence of the church. The answer to the second question gives the potential that spells out the future of the church.

What are the elements that bring about a strong missionary interest in a church? One of our missionaries writes of what was to him the highlight of a missionary Convention in Kansas City. In Dr. Walter Wilson's morning devotional message, he pointed out that "the Holy Spirit is not just the third Person of the Trinity, not just a servant that we can call upon when in need, but that He is the Lord of the harvest, the One to whom we should completely yield ourselves, the One who sends us forth, the One who will bring forth fruit." The texts Luke 10:2 and Acts 13:4 were brought into relationship: ". . . pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." . . . . "So they, being sent forth by the Holy Ghost . . ." It is the Holy Spirit who must direct in the hearts of the Antioch church members as well as in the hearts of those thrust forth, Paul and Barnabas.



Dr. Johnson

We believe that a Spirit-directed church today will be a missionary-minded church. Some must go, some must let go, and some must help go. Grace Chapel is an undenominational community church now in its 50th year, located in the western suburbs of the Philadelphia area. Its esteemed founder, and for 37 years the dynamic and Spirit-filled pastor, was a highly successful automobile salesman who brought with him into the ministry, to which he was ordained by the presbytery of Philadelphia, a deep love for Christ and for the propagation of the Gospel throughout the world. The "Go Ye" of our Lord was for him a binding commandment.

For many years Pastor James Feely instilled into the hearts of his congregation a prayer for a goal of 100 missionaries. That goal was passed in 1953, and today 158 missionaries are getting half or part support from the missionary budget.

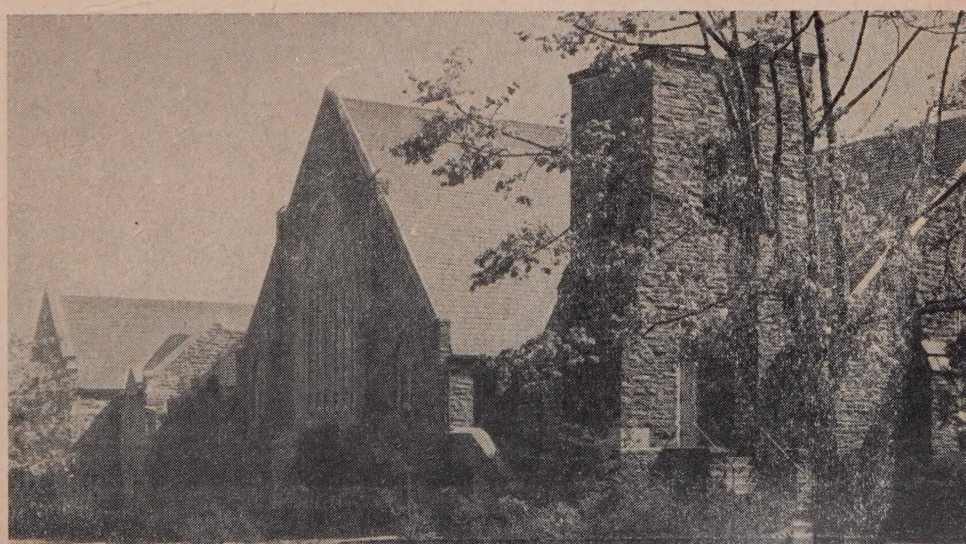
In 1948, Dr. Oswald J. Smith was invited to come from Toronto to inspire and conduct a missionary convention of the type that has made his People's Church world-renowned. During the five years that Dr. Smith led successive annual conventions, the giving for missions rose from $25,000 to $70,000 in 1952. With that kind of a "shot in the arm" the missionary faith promises have continually increased, until last May we praised God for a figure of $118,000 in this church of 1100 members. That meant over $800,000 in the past ten years.

Many have asked, "What is the secret of sustained missionary giving?" I believe it is prayer. When missionary work becomes a personal concern people give. There are many facets to this prayer ministry. Let me give you some of them.

Every Tuesday morning a group of men gathers at 7 o'clock before going to work, to pray for our missionaries. On the table as we enter the room is a packet of cards listing the names of three or four missionaries and information about them on each card. Each man takes a card and makes these names and the requests listed the burden of his prayer that morning. A couple of Tuesday mornings these prayer cards could not be found but the men, without the reminder, prayed for the missionaries just as faithfully and specifically as if they had had the cards before them. Some knew the names of our missionaries even to the alphabetical order!

Just after the lunch hour on Tuesdays the women gather for prayer. This is a larger missionary prayer group, usually 20 or 25 being present. They take time to read letters from our missionaries, note the requests and then scatter about the church two by two to pray for an assigned small bloc of missionaries. Every missionary is thus upheld in prayer every week. Many special requests from the field are faithfully and definitely brought before the Lord. When the prayer answers

Grace Chapel in Havertown Is a Veritable Missionary Beehive



come there is thanksgiving and rejoicing.

Perhaps someone is asking *"Are* there specific prayer answers? And are they reported?" There was a prayer request from one of the missionary families in South America for a needed property for a house and mission center among the Indians far back in the jungles. There was such red tape that they couldn't buy or lease, and the work was being stymied. In a short time a triumphant letter came saying that a most acceptable property had been "given to them" by the government. An SOS came for little daughter Cynthia out in the Belgian Congo who limped, and urgent prayer was asked because of the dread polio and its aftereffects. Our ladies went before God and a few months later the little daughter is completely well. A veteran single lady, doing a valiant work among girls in one of the most remote and most difficult countries in Africa, asked for prayer that more girls would come to the girls' school at the opening of the session. It is the only way to vitally reach them with the Gospel. Again, in a matter of a few weeks the letter came asking us to rejoice over the number that had come strictly in answer to prayer, she felt.

There was the prayer answer regarding a jeep that was necessary to evangelize in the mountains, a car needed for ranch work in Bolivia, electricity for a new hospital in Pakistan when every possibility seemed closed; also for a priest who had come to know Christ and was now out preaching and evangelizing, for an eight-year-old boy who was saved and was giving witness to his family. Prayer changes things!

Our missionary praying so often consists of generalities, "Dear Lord, bless missions everywhere, Amen." "Ye have not, because ye ask not" certainly has in mind specific and definite prayer. Those who stay at homebase are colaborers. In the Billy Graham follow-up visitation program in New York City, every caller was to have a prayer partner praying while the visits were being made. So with missions—the more devoted prayer partners a missionary has the more effective is his ministry on the field.

Our people were asked to volunteer as prayer partners. Today each missionary has a prayer partner whose duty it is to remember him daily in family and private devotions, to have the children pray for the children of these families in faraway lands, to correspond with them and be of any possible assistance. Often when the missionary family pays a visit to Grace Chapel while on furlough, they are entertained in the home of the prayer partner where they are best known.

To facilitate a personal prayer chain, over 300 prayer packets have been distributed, each containing the names of all of our missionaries on thirty-one 3 x 5 cards. For each day in the month there is a card, listing three or four missionaries with the names of their children and their requests. It is so rotated that all of our missionaries are prayed for each day by some of the holders of these prayer packets. Some of the missionaries, and also our own people, tell us that they use the globe as a geography lesson and point out to their children whom they are praying for and where they are located. Every few weeks corrected cards are prepared with up-to-date requests and are made available for our people so that they can replace the ones in their prayer packets.

As a part of the pastoral prayer every Sunday morning, the four missionary names printed in the church bulletin as our "weekly prayer burden"

are publicly presented for congregational prayer.

When one enters the prayer meeting room in the lower auditorium, he is challenged by the bulletin board across the front wall listing all the missionaries according to continent and field. The white letters on a black background can easily be changed and thus kept up-to-date. In the main auditorium, two hemispheres with small lights remind us of our world-wide responsibility.

As for the Missionary Convention itself, it is bathed in prayer. During all the month of April we meet at 7 o'clock every morning for prayer. Then during the Missionary Convention the first week of May, each day starts with prayer at 7 o'clock, when missionaries and others are invited to spend an hour in waiting upon God. That is without question the power house of the Convention.

The children's meeting each afternoon with a film and missionary speaker, the meeting for adults every afternoon, the fellowship of some 50 missionaries in our homes, the evening service consisting of a missionary speaker and a missionary sound film, the nightly feature downstairs in the midst of more than a score of brilliantly lighted displays, all lead up to a wonderful closing day when faith promises are received. A faith promise is different from a pledge. Though orderly accounts are kept for income tax and other references, there is no "dunning" for any unpaid amounts. The balance unpaid, should there be any, is canceled at the end of the missionary year. Then we start again with the new faith promises of the Missionary Convention. It is amazing to experience, down through the years, that almost all of the faith promises are paid up.

At all the services of the last Sunday of the Convention opportunity is given after the messages for members and friends to turn in their faith promises. The total is given at the close of each service. Every Sunday School department and adult class makes its faith promise. At the close of the Sunday the total amount is anonunced and enthusiastically the choir then sings "The Hallelujah Chorus." It is a moment of great thanksgiving.

Various churches have various ways of supporting their benevolent and mission work. In some denominational circles no names are mentioned of individual missionaries. However, in an undenominational work such as ours it is very simple to make the support personal. Candidates have come to the Missionary Convention, have stayed in our homes, and when the time comes to vote on their support by Grace Chapel, our people feel that they have learned to know them. Support of our own young people takes precedence after these Missionary Conventions. Our policy has been to work through the non-denominational mission boards.

Add to the above activities the missionary work projects of the Ladies' Circles of the church, the planned program of correspondence (each missionary receiving a letter every month from some member of Grace Chapel), the Home Missions Conference early in the year, and the influence of our young people in Bible Schools, and you have the completed picture of a church that believes in the urgency of the command "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Why is it that missionary candidates are always few

THE HARVEST IS GREAT BUT THE LABORERS FEW

By VINCENT BRUSHWYLER
Executive Director, Conservative Baptist Foreign Mission Society

AT A RECENT meeting of missionary executives representing forty or fifty mission boards, one major problem was common to nearly all: *missionary candidates were becoming fewer*. Why is this so? Has the work on the foreign mission field so progressed that we no longer need to appeal for foreign missionaries to go to the whitened harvest fields? Is the challenge of the Lord Jesus no longer true, "The harvest is great, but the laborers are few?"

No doubt some mission fields are advanced to the place where foreign missionaries may be more hindrance than help in the establishment of an indigenous church. But these are the exception, not the rule.

Expanding World Population

The net increase in world population (birth rate over the death rate) is between forty and fifty million people per year. This means that today there are a hundred thousand more people in the world than there were yesterday. With less than ten per cent of this increase taking place in the so-called Christian lands, it means that ninety per cent of all of the increase in world population takes place in non-Christian lands.

If the Lord Jesus was burdened in His day as He looked out upon the people in Galilee, Judea and Samaria, and saw them as a great harvest field with too few laborers engaged in this spiritual harvest, what would His challenge to the church be today in view of the expanding, exploding population?

In spite of revolutionary changes that are taking place socially, politically, and economically throughout the world, the fact still remains that the "harvest is great and the laborers are few."

How Many Missionaries?

According to the Missionary Research Library, the number of Protestant foreign missionaries from the United States and Canada in 1956 reached the all-time high of 23,432. If we add those who were sent from Britain, Australia, etc., and other Christian lands, the total figure might be about thirty-five thousand.

Here in America we have one ordained minister for every 600 people. In the foreign mission field, the average number of missionaries ranges from one for every 20,000 people in Africa to one for 150,000 in Southeast Asia. There are other vast areas in Central Asia where no one is able to enter. There are, of course, many consecrated national Christians who are assuming Christian leadership, but even so, the challenge of the Lord Jesus still remains, "the harvest is great and the laborers are few."

Why the Laborers Are Few

Let us then honestly face the question. Why are the laborers few?

1. Not because God has not called sufficient workers. The Word of God clearly reveals the will of God—that the gospel be preached to all creatures.

If it is God's will that the gospel be preached to every creature, we can be sure that God has called sufficient workers to get the job done. Every born again Christian is commissioned to be His witness "both in Jerusalem, Judea, Samaria and unto the uttermost parts of the earth" (Acts 1:8). God has called enough people to get the job done. Since the laborers are few, it must mean that some folks who have been called are not obeying.

2. The scarcity of laborers is not caused by lack of academic and theological training for our young people. Our schools are full of young people enjoying the privileges of Christian training. The demand for college training is so great that our schools are jammed and predictions point to higher and higher enrollments. Hence educators are planning on expanding educational facilities to relieve this anticipated need. No, the problem is not caused by lack of training for young people.

3. Nor is it due to a lack of young people who are physically fit for the rigors of missionary life. Although our young people may not be as physically disciplined as those in some European countries, we are still the healthiest nation in the world. We have plenty of healthy young people who could meet the demands of foreign missionary service.

4. Nor can we say the laborers are few because we lack sufficient young people in our churches. Thank God, a vast army of young men and women have taken their stand with Jesus Christ, accepted Him as Saviour and have affiliated themselves with local evangelical churches. We praise God for Sunday schools, Youth for Christ, youth camps, summer assemblies and all the other groups that are winning and training our young people for Christian service. If even one per cent of these young folks were added to the present foreign missionary force, it would be a tremendous army.

But these do not answer our question—why are the laborers few?

The True Reasons

Many Christian young people somehow feel that the best talented young people are needed at home. This indicates lack of understanding of missionary service. Some young people (*and* their parents) think that brains, talents, personality or ability should not be "wasted out in the 'bushes'," on people who are way below their level. How wrong this is! If there is any place where consecrated talents and abilities are needed, it is on the foreign field. Let me read you what one of

our most talented young missionaries wrote after a term of service on the foreign field.

"I was considered a spiritual man as I did deputation work at home. I was rebuked for being too serious and having my nose in the Bible too much. But it is different out here. I saw more souls saved in America as the almost incidental result of preaching during furlough than I have in my years of service here.

"Out here it is nothing but death and discouragement. My zeal lags; my interest wanes; my temper sours and my love grows cold. My faith wavers; my weaknesses multiply. The Bible seems to be remote. Where is the joy? Where is the fire? Where is the victory?

"We know the answers. We know the verses. But problems, problems, problems. The greatest is ourselves. It takes more than a resolution to write up something on the spiritual life. It takes more than a commentary and Spurgeon's notes. This is total war."

This missionary knew it took all that he had plus all of the grace of God that could be poured into a personality to stand what it takes to be a witness for Christ in a pagan land.

This has been the pattern since the time of the early church. When the Holy Spirit called the first foreign missionary party from the church at Antioch (Acts 13), He laid His hand on the best-trained man that the early church had. "Separate me Barnabas and Saul for the work whereunto I have called them." The Apostle Paul, who studied at the feet of Gamaliel, was the best-trained man intellectually that the early church had. But this intellectual training was not adequate for Paul. He needed the conversion experience of the road to Damascus. It was after this experience that he cried out, "What was gain to me I counted loss for the excellency of the knowledge of Christ."

Why are most missionaries called by God in their youth? Probably because it takes time to prepare adequately for service on the foreign field. Unless one is called fairly early in his youth, he may be too old by the time he gets his college and theological training plus experience in effective Christian witnessing here at home. It takes time for God adequately to prepare any of His servants for effective foreign service.

2. Many Christian young people do not distinguish between the lesser and the more important values in life. They fail to distinguish between the non-essential and the essential; between the temporal and the eternal. Many Christian young people decide on their life's vocation without taking eternity's values in view.

Let us indulge in a little imaginary illustration for a moment. Suppose a hundred of us were all stranded on a large but isolated island. If there were no food or water available on the island, wouldn't it be foolish for the men in the group to decide to be barbers and the women to be beauticians? There is nothing wrong with men getting a haircut when they need it or women going to a beauty parlor. But how unimportant these services would be if the group was dying for lack of food or water. Instead, some in the group must look for food and others dig wells for water.

The illustration may seem far-fetched, but Christian young people must distinguish between the important and the unimportant. Since the Bible teaches that all people outside of Christ, regardless of what their cultural or social level may be, are eternally lost and since the Bible teaches no way of salvation except through the Lord Jesus Christ, then our lives should be invested in that which brings blessing not only for time, but also for eternity.

3. Many Christian young people have a false concept regarding a call for overseas service. They make a false division between the secular and the sacred. If one teaches reading, writing and arithmetic in a public school, it is secular. If one is engaged in doing the same thing in a mission school on a foreign field, it is thought of as a sacred calling.

This false division grows out of the medieval concept of division of people into the "clergy" and "laity." The Word of God knows no such distinction. All life for the Christian is a sacred trust. We are "His workmanship created in Christ unto good works." "Whatsoever we do, whether we eat or drink, do all to the glory of God." No Christian is exempt from being a "witness" for his Lord. Our missionary responsibility begins when an unsaved soul crosses our path.

Many young people also make a false distinction between a home and foreign call. Many Christian young people think they must have a special call to go to the foreign field but they can "choose" a homeland profession.

No Christian should enter any life work without a "call" of God. The plan to be a lawyer, engineer, doctor, teacher or architect deserves as much assurance that this is in the center of God's will as does a "call" to the foreign field. Surely every Bible-taught Christian knows it is God's will that the gospel be preached in all the world. It is also general knowledge that many foreign fields have had far from an equal chance to hear the gospel as we have here in America. Paul's unanswerable logic in Romans 10 still holds, "How then shall they call on him on whom they have not believed and how shall they believe on whom they have not heard; and how shall they hear without a preacher and how shall they preach except they be sent" (Romans 10:14, 15). The Great Commission obligates the Christian Church to preach the gospel to every creature.

Keith Falconer, a missionary of another day, put the argument in these words, "as long as there are continents still shrouded in almost utter darkness, the burden of proof lies with you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

At the same time, let us remember that "missionary enterprise to be Christian must be based on the passion of obedience, not on the pathos of pity. The thing that moves us today is pity on the multitudes—the thing that makes a missionary is the sight of what Jesus did on the cross and to have heard Him say, 'Go!'" (Oswald Chambers, in *So Send I You,* page 48).

Oswald Chambers again reminds us that "When the need is made the call, it is an artificial enthusiasm. No enthusiasm for humanity will ever stand the strain that Jesus Christ will put on His workers. Only one thing will stand the strain and that is the personal relationship of Jesus with a man or woman who has gone through the mill of God's spring cleaning until there is one purpose only—I am here for God to use me as He wills."

No Christian has a right to personalize the promises and privileges of the gospel without personalizing the obligations and responsibilities of the gospel. Countless numbers have been blessed by putting their own names in John 3:16 which assures them of eternal life. By the same token, why not put our own names in "go ye" and see what happens?

Just as the Macedonian vision came to the Apostle Paul as specific guidance to a man who had already been dedicated to the service of God, so the Lord will give specific guidance to anyone who is willing to say, "Lord, what wilt thou have me to do?" or "Lord, here am I, send me."

I am not suggesting that every Christian young person ought to apply for foreign missionary service. But I do believe that just as the Holy Spirit called Barnabas and Saul as recorded in Acts 13, so the Holy Spirit is sovereign today to make His divine selection and appointment. Not all men are called to preach the gospel. Some are

Saint Paul Bible Institute, Christian and Missionary Alliance Institution, has an annual missions pageant and enlistment day.

still called to plant corn. Those who are called to plant corn can still be witnesses. We must all be sure of the exact place God has for us in world evangelism.

Three things will go into this divine call.

First, there will be an irresistible God-created burden in the heart. Try to stifle it, ignore it, run away from it, it will still follow him, hound him, give him no peace until he is willing to listen and obey.

Second, there will be a divine confirmation in the Word of God of that God-given urge. God may use circumstances outside the Word, as He did in my own early experience, but these circumstances will never be contrary to the Word.

Third, along with this inner voice of the Spirit of God and the confirmation of it in the Word of God, there will be further indication in the surrounding circumstances. Satan may set up obstacles but the surrendered heart will know how to interpret these—whether they are the temptation of Satan endeavoring to keep him from obeying the will of God or whether they are the divine testings to further discipline the yielded soul for a greater life of faith and trust in the all-sufficiency of God.

4. Some have let marriage interfere with God's call for their lives. There is nothing wrong with marriage. God instituted it. He saw that it was not good for man to be alone and thus created Eve as a help-mate to Adam. Nevertheless, this natural God-given desire can, and often does, interfere with the will of God. Hundreds of young people who have volunteered to go to a foreign field never get there. Why? They permitted themselves to fall in love with someone who did not share their conviction of a call. They married, but their marriage may not have been in the Lord.

For fifteen years I served as a pastor. In my experiences, both as a pastor and as a director of the mission society, I have listened to the heart-breaking experiences of scores of people who said they felt called of God to a foreign field, but they let marriage interfere with that divine call. The highway of Christian volunteers is strewn with casualties of this type.

5. Some young people get accustomed to the high wages that they can earn as soon as they are out of school. Some have full intentions of getting further academic and theological training, but they start working "for a while" to earn some necessary funds. They become accustomed to financial independence and they lack the discipline to give this up in favor of more training for Christian service. Satan subtly tempts with the desire for material things until the voice of God is stifled.

6. Lack of spiritual discipline is another obstacle. Because of this, many are consciously or unconsciously screened out. In Gideon's original army there were 32,000 volunteers to fight against the Midianites. When God looked over these 32,000 He knew there were not 32,000 soldiers in that army.

God put this army through two tests. The first one was a conscious test. God said to Gideon, "Now therefore go to proclaim in the ears of the people saying whosoever is fearful and afraid, let him return and depart early from Mt. Gilead." How many left? The record says, "and there returned to the people 22,000 and there remained 10,000." Every one of those 22,000 knew why he had left. No matter what excuse he may have given to his friends when he went back home, he was afraid.

The Lord, however, was not through with His screening. Ten thousand still remained. The second test was an unconscious test. Neither Gideon nor any of the 10,000 knew when they were brought down to the brook that the way they drank would determine whether or not they were qualified to remain in the army. "Every one that lappeth the water with his tongue as a dog, him shalt thou set by himself. Likewise, every one that bows down on his knees to drink." God had His reasons for screening the 10,000 as He did.

Here is a principle which is fearful in its outcome! Every day God is testing us—whether we know it or not. The way we discipline ourselves in our studies, the choice we make in this action, the reaction we have to that situation. They are God's method of screening.

What a solem obligation this places upon every one of us to live a disciplined life. Discipline is another word for discipleship. In these daily experiences we often grieve the Holy Spirit or quench His voice within us. How tragic to read of Samson, "He wist not that the Spirit of God departed from him." It is a lack of spiritual discipline that causes creeping paralysis of the soul. Listen to Paul's challenge, "Awake thou that sleepest, rise from the dead, and Christ shall give you life. See that ye walk circumspectly, not as fools, redeeming the time for the days are evil. Wherefore, be not unwise, but understanding what the will of the Lord is" (Eph. 5:14-17).

7. Perhaps the greatest reason why the laborers are few is because we fail to do what Christ commanded us to do. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." This was Jesus' challenge to His disciples. He showed them the whitened harvest fields. "The harvest is great, but the laborers are few, pray ye therefore." If we would spend even two minutes a day praying for laborers, it would have its effects upon our own lives. No one can honestly pray to the Lord of the harvest to send forth laborers without a willingness to do his part.

Let every Christian personalize this command of Christ, "pray ye," and see what happens. Make this command to pray just as personal as John 3:16 and we will be ready to accept our responsibilities toward the Great Commission.

EVANGELICAL FOREIGN MISSIONS
ASSOCIATION

1405 "G" STREET, N. W., WASHINGTON, D.C.

★

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- 4700 MISSIONARIES
- 108 MISSION FIELDS

★

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★ **TRAVEL AGENCY** —Universal Travel Service, 100 West Monroe, Chicago 3, Illinois—official travel agents for EFMA and NAE, specialists in missionary travel, visits to mission fields.

★ **ANNUAL RETREAT** — 7th Annual Retreat for Mission Executives, Winona Lake, Indiana, Sept. 30—Oct. 3, 1958, attendance by invitation.

★ **SURVEYS** —world missionary statistics, general information on Evangelical mission boards, mission fields, world needs.

★ **MISSIONARY NEWS SERVICE** —twice a month news service covering evangelical missionary news world-wide, for editors, educators, executives, $8.00 per year.

★ **EFMA MEMBERS** —All evangelical, All of good repute, All financially responsible, All observe comity agreements, All merit evangelical support.

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Brethren in Christ Foreign Mission Board
Christian and Missionary Alliance
Christian Reformed Board of Missions
Church of God Foreign Missions
Church of the Nazarene
Conservative Baptist Foreign Mission Society
Conservative Baptist Home Mission Society
Domestic, Frontier & Foreign Mission Society
Eastern European Mission
Evangelistic Faith Mission
Evangelical Free Church of America
Evangelical Mennonite Church
Far East Broadcasting Company
Far Eastern Gospel Crusade
Free Methodist Church of North America
Free Will Baptist Foreign Mission Board
Friends Foreign Missionary Society (Ohio)
Greater Europe Mission
International Child Evangelism Fellowship
International Church of the Foursquare Gospel
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Krimmer Mennonite Brethren Church
Mennonite Brethren Church of North America
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United Missionary Society
United World Mission
Wesleyan Methodist Missionary Society
Woman's Home & Foreign Mission Society
Woman's Missionary Association, U. B.
World Gospel Crusades
World Gospel Mission
World Radio Missionary Fellowship
World Vision, Inc.
Worldwide Evangelization Crusade
Youth for Christ International

EFMA

WHAT IS THE EFMA?

By BRYANT SCHLUTOW

THE Evangelical Foreign Missions Association is today one of the most unique organizations in the field of missionary endeavor. Making every possible effort to reflect the spirit and zeal of Christ in assisting all who need help in carrying the Gospel of Christ to the ends of the earth, this Association keeps missions informed regarding the many changes that occur in missionary mechanics, especially in connection with visas, permits, travel, laws, etc., buys missionary equipment at wholesale to the extent of over half a million dollars annually, and makes all necessary travel arrangements to any point on the globe.

With approximately 35,000 missionaries scattered in more than 100 countries, and with more than 20,000 of these from North America, we can, after 13 years of growth, report that the Evangelical Foreign Missions Association has 51 member agencies and over 4700 misssionaries in these countries. It is easily seen that EFMA has a wide coverage of the mission areas and greatly boosts the percentage of evangelicals in the foreign fields.

Mission agencies are closely checked before being granted membership, so that the standards of ethics and evangelical doctrine are maintained at as high a level or higher than any similar agency in North America. Both denominational and non-denominational boards are received into membership; at present there are 30 denominational boards and 21 non-denominational boards.

Among the unique services of EFMA, it is noted that it is primarily a service organization, and yet it is the official representative of its mission agencies before foreign governments, colonial offices, and the various departments of the United States Government.

The Washington Office handles all of the diplomatic matters, maintaining daily contact with the Passport Division, securing approximately 275 passports each fiscal year for member and cooperating missions, and securing more than 200 visas from those foreign governments maintaining visa services in the capital of the nation. EFMA offices in New York City and in Chicago assist in securing visas from consular offices in their respective cities for those countries which do not have consular offices in Washington, D. C.

Excellent relations are maintained with the Government in Washington so that when it becomes necessary we can intercede for member missions. The activities of EFMA include all those functions which the Association can perform without duplicating the efforts of the member and cooperating missions.

During the last six years, one of the unique activities of EFMA has been the Mission Executives' Retreat, where valuable information is gathered from all the mission agencies in the performance of their activities around the world, and where helpful suggestions have been greatly appreciated by the delegates and observers.

Surveys are conducted through the Washington Office whenever time will permit and the situation calls for it. Two Spanish literature surveys have been completed, and at the present time a survey of information is being gathered in connection with mission salaries and support. EFMA has now been authorized by its Board of Directors to publish from time to time such publications and booklets as will provide information and promote the cause of missions among the constituency.

EFMA also has the unique privilege of leaning on NAE when such a constituency is needed as a basis of authority in dealing with the United States Government or any foreign government. NAE, through the Washington Office, serves evangelical missions in their problems with selective service, immigration, and the State Department. The tremendous effort made on behalf of religious liberty for our missionaries and national Christians where intolerance and violence has caused intense suffering is always done in the name of NAE and not by the mission boards, keeping their names out of these struggles.

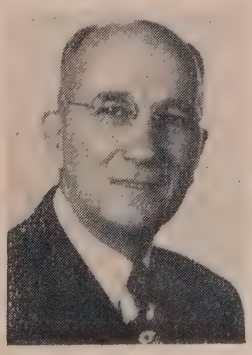
One of the unique services of EFMA, and one which many mission agencies other than the EFMA mission family take advantage of, is the Purchasing Office located at 39 Cortlandt Street, New York 7, N. Y. Extending its services to any foreign or home mission or missionary, church or full-time Christian worker, Christian school or institution or employee thereof who are in full accord with the EFMA statement of faith, the Purchasing Office buys everything from large equipment to the smaller personal items. Outgoing missionaries can be completely outfitted to an extensive saving ranging from 10 per cent to more than 60 per cent, depending on the items. This service is fee-free to missionaries. A catalog is being prepared for distribution among mission agencies, missionaries, and other institutions engaged in full-time Christian work.

The Universal Travel Service, another unique arm of service in EFMA, is located at 100 W. Monroe Street, Room 700, Chicago 3, Illinois. They will arrange all types of trips, short

(Continued on page 32)

Clyde W. Taylor
Executive Secretary

Samuel L. King
V. Pres. 1957-58



Eugene Erny
President 1956-58

W. J. Anderson
Purchasing Office

A. C. Snead
First President

Left: Graduating class of Yeotmal (India) Seminary. Right: A Vietnam Evangelistic Crusade.

Partnership between National Churches and the Mission Boards

By HORACE L. FENTON, JR.
Associate General Director of the Latin America Mission

WE HAVE FACED the stark fact that missionary work succeeds or fails according to the measure in which an effective working partnership can be promoted between the national church and the mission. I am fascinated by two basic assumptions which, it seems to me, underlie this fact. In the first place, there is implicit here the confession that such an "effective working partnership" is not always characteristic of the relationship between the National Church and the Mission. While the situation may not be quite as bad as Dr. Thomas Cochrane pictures it, when in 1937 he said, "There is a general intellectual assent to indigenous principles, but only a poor attempt to put them into practice" (quoted by Ritchie, *Indigenous Church Principles in Theory and Practice,* p. 87), nevertheless, the record in most fields is bad enough to justify the continued serious consideration of such a topic as we face today. There is no need for a lengthy recitation of past failures, but the admission that we have often met defeat provides a healthy starting point in our search for something better.

The second assumption implicit in our topic is perhaps even more significant. If we here admit that such a partnership has not always existed, we also confess that such a partnership can and should exist. We are thus declaring that partnership is a worthy goal in our missionary efforts, that what we seek is not the dominance of one group and the submission of another, or the entrance of one agency and the withdrawal of the other, but rather the practical definition of the sphere of service of each group, and the effective teaming up of both to get the job done.

This concept involves no denial of basic indigenous church policy, but it does insist on the modification of some extreme, and perhaps misguided, interpretations of that policy. It frankly recognizes that the great job which remains to be done in many lands is not to be accomplished by either the Mission or the Church working alone, but only by the combined operations of both, working together in a unity which is supernaturally brought about, and which manifests itself in a partnership which is the most effective demonstration of what the Gospel, translated into the sensitive realm of human relationships, does to the barriers of race and class.

Basic Elements Involved

The basic elements in the partnership we are here considering are obviously the National Church and the Mission. Before trying to outline some practical steps toward the establishment of a working relationship, let us think briefly of what such a partnership demands of its two basic elements. Any true teamwork involves a goodly measure of give-and-take, of sharing skills and surrendering rights. And while it is much easier to talk about practical steps toward a more effective partnership, the fact remains that the real solution will begin in the minds and attitudes of the two groups involved. Let us then begin there.

We speak of the Mission first, not because it has any greater importance, but because it undeniably has a greater responsibility. Let us honestly admit, to begin with, that the success of any partnership depends in a measure on the Mission's readiness to have faith in the possibility of this sort of relationship. Does this seem to belabor the obvious? Perhaps so, but the fact of the matter is that the greatest stumbling block in the realm of Mission-Church relationships is sometimes the missionary's unwillingness to believe that a working partnership is possible. This attitude may spring from an unrecognized feeling of racial superiority, or from the despair arising out of a long history of unsuccessful attempts at teaming up in any vital way with the national brethren.

Whatever the cause of such an attitude, its persistence in the thinking of the missionary is a deadly thing, and no partnership is possible until we admit, in belief and in practice, that it is possible. Moreover, the Mission must not only have faith in the possibility of such a partnership, but must be characterized by a willingness to see it

brought to pass. Here again we may seem to be dealing with the obvious, but the truth is that all too often, the missionary is slow to surrender his prerogatives, and he drags his feet on anything that seems to offer a measure of equality to the nationals. To quote Ritchie again, "The foreign missionary should renounce the presumption of superiority while recognizing the difference between himself and the people to whom he is sent. He should seek to know, understand, and at least sympathize with the views of the natives, for so long as he thinks as he did 'back home' there will be a chasm between him and the people, and he is liable to give quite unnecessary offense to those whom he went to win . . . . One of the frequent causes of trouble in missionary operations is the assumption by the missionary of the attitudes and prerogatives of the 'boss.'" (Ritchie p. 89).

Demanded of the missionary is a readiness to reverse certain procedures, to admit past failures, to confess the sin of wronging his national brethren by suspicion and by lack of confidence. Going a step further, he must be prepared to put himself under the supervision of the national, when this will help establish the basis for partnership. To write of such things is comparatively easy; to put them into practice involves the testing of our Christian character. Much patience is required if true partnership is to be established. As J. Herbert Kane points out, the National Church will have to be allowed to frame their own policies, to develop along their own lines, and to proceed at their own pace. (Quoted by Hodges, *The Indigenous Church*). To allow this will often test the missionary partner severely, but such testing is also a part of the price of partnership.

There are certain basic demands made upon the National Church, too, if partnership is to succeed. These we shall not deal with at length, because they concern us more indirectly than the matters mentioned above. In some countries, the Church will be required to recognize its own responsibilities, and to reject a continued status of infantile dependence. In many such places, difficulty arises in working out a partnership, not because the Mission refuses to recognize that the Church has attained partnership status, but because the Church itself has failed to recognize it. In other fields, the situation is, of course, quite different. Here the National Church, imbued perhaps by a spirit of extreme nationalism and by a sense of its own self-sufficiency, is not looking forward to any further partnership with the Mission. Under such circumstances, there is no great value in insisting upon teamwork, but as a result of prayer, sage counsel, and providential circumstances, there may gradually develop a sense of the value of a partnership effort.

Steps to Be Taken

But let us come to a more practical consideration of steps in the right direction—toward maximum use of the combined potentialities of both groups. Of course, while we aim to be practical, we are compelled to be very general in our suggestions, because conditions on the various fields differ so widely.

Certainly one very important factor in promoting an effective partnership is the establishment and maintenance of clear lines of communication between the two groups. This should go without saying, and surely it is axiomatic for the effective functioning of any enterprise where two or more major groups are involved. But the fact remains that it is right at this point that a breakdown of effective teamwork most frequently occurs. Somehow, in our endeavor to encourage a legitimate spirit of independency on the part of the National Church we lose contact with them. We are so anxious to avoid exerting pressure upon our brethren (or they are so anxious to eliminate the possibility of any such pressure!) that we allow normal means of communication to be broken down. Both sides forget that, within the scope of indigenous Church policy, there is both room for and desperate need of plentiful opportunity for mutual counseling. Instead, the tendency in many places is for each group to draw more and more to itself, and to make thoroughgoing discussion of mutual interests an exception rather than the rule. Too often, such discussions come only at a time of crisis, when distrust and suspicions have already been aroused, and when the atmosphere is no longer conducive to a fruitful discussion of the issues at stake. Sometime in the course of such regularly-scheduled discussions, there ought to be an honest facing together of the specific realms which each group ought to occupy. This is to say that the Mission ought to be ready, from time to time, to suggest areas of activity where it has previously taken the chief role, and where it feels the Church now ought to take over. By the same token, the Church, in the calm atmosphere of consultation, may be ready to indicate areas where it feels the Mission is not moving fast enough—or perhaps is moving too fast—in relinquishing authority. If such matters can be faced, not as though they had already been decided, either by the Mission because of an inflexible indigenous church policy, or by the Church because of its strong nationalistic desire to take over the reins, there will be much gained in the promotion of a true partnership. What is called for is a frank recognition that our interests in all these matters is mutual, and that we have a common stake in working them out.

Areas for Cooperative Action

But partnership involves much more than determining our respective spheres of action, and carefully delineating areas of responsibility. It also includes the discovery of regions where joint planning for advance is indicated, and where what is needed is not so much the taking over by one group or another, but the pooling of resources, so that advance in these realms may be expedited. Given the presence of the Spirit of God, it *ought* to be possible for us to work together on occasion, not as representatives of a Mission which is retiring from the scene, or of a Church which is asserting its prerogatives, but as brothers in Christ, who manifest their unity, not in ethereal ways, or in doctrinal double-talk, but by tackling together the problems which confront the Church of the living God. Let us consider some of these areas where joint planning would be of great value.

Is there a need for developing an increased interest in the missionary enterprise on the part of the membership of the National Church? In most areas, such a need is very evident—so evident that it is recognized by the national pastors as well as by the foreign missionary personnel. If this is the case, we have here an area which demands joint action. A missionary program is not something to be foisted on the National Church by well-meaning, but misguided missionaries. Nor is it something which is likely to come about merely through the planning and the promotion of a program by national leadership. The achievement of a vital missionary program is of utmost importance to both. Here then is a place for partnership—a partnership which may not produce results which are immediately spectacular, but which will produce an atmosphere that makes for mutual confidence and respect. A similar area is that of the stewardship program of the Church. Here let it be remembered that our purpose as missionaries is not solely to impress the nationals with the ideal of self-support, but to show them how that ideal may be translated into reality, to the glory of God and for the good of the Church. The process of stewardship education is a slow one, in most fields,

and neither the missionaries nor the nationals alone have the final answer. This is a problem to be prayed over together, to be discussed, to be planned for, using the best insights available to both groups.

The evangelistic outreach of the Church is certainly another area where nationals and missionaries can legitimately cooperate, both in the planning of advance programs and in their actual execution. This is clearly a realm where there is plenty of room for the fullest participation by both groups, without either treading on the toes of the other. The missionary has a background of experience in the field of evangelism to bring to the task, while the national has a knowledge of his own people and of the local situation which is indispensable to the carrying out of a successful program.

In many mission fields, the readiness of the National Church to take over functions formerly exercised by missionaries has freed the foreign workers to engage in an extended evangelistic ministry, often under the supervision of the Church. The success of such a program depends on our making plain, through thorough consultation, that the Mission is not thereby building up a new "empire" of its own, outside the bounds of the existing Church, but that it is serving the Church in carrying out its evangelistic task. If the full possibilities of such a partnership were realized in our fields, the whole process of world evangelization would be greatly accelerated.

Here, as elsewhere, the success of such an effort will depend on the ability of the missionaries to offer the maximum of help while calling the minimum of attention to themselves. Let them offer time, energy, and counsel freely and fully, but let it be done unostentatiously, and with a careful attempt to gauge the pace at which the National Church is prepared to receive such help. In recent years, there has been a growing concern on many fields over the lack of candidates for Christian service in the national churches. A recent survey, made by the head of our Bible Seminary, through a trip to a number of Latin American countries, has underlined the tragic lack of young people who are giving themselves for the ministry of Christ. In many areas, the best of our Christian youth are not being attracted to the service of the Lord.

Now surely this is a problem of mutual concern to the National Church and to the Mission. It is immediately evident that the whole future of the work is at stake here, and that everything depends, humanly speaking, on finding an adequate solution to the problem.

In our own land of Costa Rica, the situation is being faced jointly by the Church and the Mission. One very successful innovation of recent years is an annual "Young People's Day" at our Bible Seminary. The national churches cooperate by sending their young people to this time of fellowship and inspiration, and by assisting in the program. The Mission, through the Seminary, endeavors to use the opportunity by presenting to the young people, over 300 of whom attended one of these rallies, the claims of Christ on their lives, and the privileges of serving Him. It is yet too soon to measure the effectiveness of the program, but it has already demonstrated the value of a joint facing of a serious problem, and it thus points the way to wider areas of cooperation.

The realm of education is challenging the National Church and the Mission on many fields today. It is very easy—perhaps too easy—to dismiss it by saying that the National Church must assume the responsibility for it. The truth is that it is a problem of such scope that it demands the best thinking of both groups, and the pooling of their resources.

When the need of a new evangelical primary and secondary school for San Jose, Costa Rica, was strongly felt a few years ago, it was determined from the very beginning of the project that it should be a joint responsibility of the Church and of the Mission, as to prayer support, fund raising, administration, and other important details. The result was a new sense of duty between the two groups, an exhilarating experience of teamwork which, according to the testimony of some, has tied the Church and the Mission together closer than ever before. Problems there have been, and the way has not been easy, but those closest to the situation feel that a major step forward has been taken in these relationships. Each group has learned to take into consideration the problems of the other and has also learned to assume its own full share of responsibility.

In the whole matter of Mission-Church partnership, we have failed to some extent in utilizing one of our greatest potential resources. I refer here to the fact that in our training schools, we have not always availed ourselves fully of the opportunity of preparing our future national leaders for teamwork with the Missions. I remember clearly how a few years ago we awakened to the fact that we weren't beginning to do all that we could along this line through our Seminary. We still have a long way to go, but at least some steps have been taken, both in the direct teaching program, and in the sponsoring of activities which would in themselves help prepare the students for a full measure of cooperation with various Missions in the years ahead.

Partnership Indispensable

These, then, are a few steps which can be taken in the direction of a more effective working partnership between the national Church and the Mission. We began by admitting that for most of us our achievements in this realm have fallen considerably short of our hopes. Yet all of us have had sufficient experience of the rich blessing and fruitful outcome of a true partnership to know that the ideal is worth striving for. Indeed, we have become convinced that nothing less than such a partnership will get the job done, or present that Gospel which is perhaps best demonstrated by the evidence of transformed beings of every race and nation spending themselves in a common task.

The Missionary Spirit

The first message at the birth of Christ was a missionary message (Luke 2:10).

The first prayer Christ taught men was a missionary prayer (Matt. 6:10).

The first disciple, Andrew, was the first missionary (John 1:41).

The first message of the risen Lord was a missionary message (John 20:17).

The first command of the risen Lord to His disciples was a missionary command (John 20:21).

The first apostolic sermon was a missionary sermon (Acts 2:17, 39).

Christ's great reason for Christian love was a missionary reason (John 13:35).

Christ's great reason for unity was a missionary reason (John 17:21).

The first coming of Christ was a missionary work (Luke 4:18-21).

The second coming of Christ is to be hastened by missionary work (Matt. 24:14).

Our Savior's last commission was a missionary commission (Matt. 28:19).

And the last wish of the departing Savior should be the first wish of His children.

"Put it first—the Great Commission.
Put it first—the great command.
Put it first—our standing orders.
Put it first—on sea and land.
Put it first—in every parish.
Put it first—in every heart.
Put it first—don't put it second,
God's own Bible is our chart."

—*The War Cry*

Biblical Missions

▪ CHRISTIAN MISSIONS faces a crisis more serious than any it has confronted in the past fifty years.

Atheistic Communism is on the march with a spirit of daring, boldness and sacrifice promising to build a utopia for the under-privileged people of the world.

Liberalism has undermined the missionary program of the major churches which have hitherto been responsibile for the recruitment, administration and support of world missions.

A Coming Great Church which promises to be creedless, powerful in worldly prestige and wealth and a match for the power of Rome, may prove an effective road block to biblical missions.

Evangelicals have not the slightest doubt that the promise of Christ in the Great Commission still stands. They believe the everlastingly authentic message of the Gospel is the only hope of the world. They are uncompromisingly opposed to Communism, Liberalism and Super-Churchism and are determined to continue their biblical program of Christian missions until Jesus comes. They do not fear for the future. It is as rich with promise as the promises of God.

But in these days when there are so many confusing voices within the ranks of the churches themselves we need to keep crystal clear the basic principles of missions inherent in the true Church from its beginnings.

The motivation of Christian missions is to be found in John 3:16. God knew the world was lost. He so loved mankind that he gave His Son, Jesus Christ, through whom they might be saved and enter into the more abundant life. That motivation is accentuated by the command of Christ Himself, "Go ye and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Christians are under marching orders to win all men everywhere to Christ. Let us restate the program of biblical missions—

1. We believe the world is lost without Christ. We are unwilling to compromise with any religious or agnostic elements who believe otherwise.

2. We have a deep and overwhelming love for all mankind which impels us to give them the message of the Gospel, their only hope of salvation and abundant living.

3. We have undying faith in the undergirding which God through the Holy Spirit is able to give for the missionary task. All our abilities and resources are unwithholdingly dedicated to His use in His way for the accomplishment of His purposes.

4. We go preaching the gospel and making disciples or learners.

5. We go to convert, to baptize and to establish indigenous churches.

6. We teach new-born Christians the commandments of our Lord as set forth in the Holy Scriptures that they may be thoroughly furnished unto every good work.

7. We strengthen their faith and help them to know the joy and power of the living presence of Christ which can be theirs forever.

In these seven points lies the heart of the missionary task as set forth in the New Testament.

Evangelicals are not unaware of the problems which present themselves and which call for strategies that may lie outside the utter simplicities of such a program. They build schools, hospitals, homes, maintain farms, villages and take a deep interest in the social betterment of under-privileged peoples. But this is not the chief business of evangelical missionaries and never will be. They know that it is the dynamic of the Gospel and the power of the Holy Spirit which always has been and always will be the secret of the conquest of the world for Christ.

We are aware that there have been some evangelicals who have compromised these principles in their anxiety to keep peace with others who labor in the name of Christ, but the day is at hand when such compromise must be renounced if Christian missions is to accomplish its purposes in this crucial age.

It is interesting to note that a majority of the missionaries on world fields today are evangelicals serving Christ outside the ranks of the World Council of Churches and the International Missionary Council. They find fellowship and mutual aid in the Evangelical Foreign Missions Association and Interdenominational Foreign Missions Association. Others maintain a strictly independent status. All these consecrated workers are unwilling to make any compromises which will weaken their loyalty to the New Testament missionary objective and program.

We recognize with joy the fact that there are a growing number of evangelicals within the WCC and IMC who desire new freedom and fellowship with their brethren in the above-mentioned evangelical bodies.

We earnestly pray that the day may soon come when all evangelical Christians of like mind and heart will be unrestrictedly working together in full spiritual unity for the evangelization of the world.

The call of the hour is for a new daring and a new heroism in Christian missions. Evangelicals have the heart of the Gospel. They have boldly stood against the humanisms and liberalisms and agnosticisms which have robbed much of Christendom of its will to spread the Gospel to the uttermost parts of the world. We need only to divest ourselves of our *passe* traditionalisms and our outworn methodisms and get a new touch of God upon our souls through the cleansing and enduement of the Holy Spirit. It was Pentecost which gave meaning to the Great Commission and precipitated the great missionary advance of the Church in the First Century. The first disciples were just ordinary men in social standing, erudition and political influence but they became extraordinary under the compulsion of the Holy Spirit, able to devise adequate strategies and miraculously achieve the impossible. The arm of the Lord is not shortened in our day and generation. He is able. Are we able?

The word "finis" will not be written to the history of Christian missions by communism or paganism or humanism or secularism. The last word will be spoken by Him who is the Alpha and the Omega, the first and the last, is alive from the dead and is alive forevermore and holds within His hand the keys of death and hell. That word will be spoken when He has put all His enemies under His feet and every knee shall bow and every tongue confess that He is Lord to the glory of God the Father!

Action Editorial

James DeForest Murch

Dictator Overthrown

Another Latin American dictator fell from his place of power during the month of January, Venezuela's President Jimenez.

As soon as the New Year's revolutionary attempt in Venezuela had been quelled, at least temporarily, the Roman Catholic hierarchy was seen to be at the core of the political controversy which ensued. This, of course, should be regarded as the norm in Latin American political affairs; nevertheless, it is one more lesson on the inevitable results of church-establishment.

It must always be kept in mind that Venezuela was under a tight-reined dictatorial government, headed by President Marcos Perez Jimenez. The Catholic culture seems to be the perpetual victim of such regimes. And there always comes a time of conflict between the authoritarian Roman system and the dictatorial civil order, which eventually results in the kind of tension which still exists in Venezuela.

A few days after the uprising five Roman priests were sent to prison, supposedly for aiding the revolt. The government simply said that they had taken individual actions against the "public order."

Shortly after the arrest of the priests in Caracas, the Vatican press and radio services expressed "pained astonishment." Three days later the Archbishop of Caracas met with the President, after which there was speculation that relations between the government and the church had deteriorated even further.

This disintegration of relations with the Roman church precipitated a new crisis and caused Jimenez to revamp his cabinet twice within the next few days. Then came a general strike, with the implied blessing of the Church. On the 22nd day of January events reached their climax and President Jimenez fled the country.

All of this brings the suspicion that the adamant attitude of the Venezuelan hierarchy, plus the indication of Vatican disapproval of the dictatorial regime, was intended to work in the direction of Jimenez' overthrow. It is a sure thing that the Catholic church called the signals in the overthrow of the Rojas regime in Colombia, Venezuela's next door neighbor. The Church also played a key role in the overthrow of Argentina's dictator, Peron. Thus there may be some indication that the Catholic Church is disillusioned with Latin American dictatorships and may be throwing its weight more in the direction of regimes which are seemingly more democratic. However, this does not mean that the Church will withdraw from its domineering role in Latin American affairs. If anything, it may grab a tighter hold on the throttle.

It is to be hoped that sooner or later the Latin American people will come to realize that Catholic authoritarianism plays directly into the hands of the dictators.

Watch Federal Aid

Dr. Clyde W. Taylor, speaking for the National Association of Evangelicals, has warned against federal subsidies to education which may open the

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door to government support of sectarian institutions. His statement was in response to a proposal on federal aid to education by the presidents of 28 Jesuit colleges, who met at Georgetown University in Washington recently. In order to evade the Constitutional principle the Jesuit educators suggested that funds should be given to individuals rather than to the institutions themselves. The funds would then go to the institutions in form of tuition.

"Federal subsidies to colleges and universities, based on the current need to bolster scientific and mathematical education, may become the battering ram by which the wall of separation between church and state will eventually be destroyed in the United States," Dr. Taylor said. "This is particularly apt to be true where concern is focused on higher education, since at that level the degree of relationship to church bodies varies from total control to a nominal commitment."

Dr. Taylor also noted that "It is certain that some church interests intend to push toward subsidies at the secondary school level as well as the college level. Such subsidies, even though based on needs in the fields of science and mathematics, would constitute direct financial assistance to sectarian institutions by the government, and would be clearly in violation of constitutional principle."

Meanwhile, a similar statement was issued by Protestants and Other Americans United for Separation of Church and State. Dr. Stanley Lowell, associate director of that organization, characterized the Jesuit appeal as "a blueprint for discord in America."

"If Roman Catholic schools are to receive grants for the testing and counseling program outlined in the President's proposals, for salaries of additional faculty members, and for subsidies to existing faculty salaries," Dr. Lowell said, "then the First Amendment will have to be sidetracked and the constitutions of most of our states cavalierly overridden."

In Congress, a number of bills have been introduced which would allow federal funds for scholarships and grants to educational institutions. Many of these follow the general pattern outlined in the President's message to Congress. (See *Action,* Capitol Report, February 1, 1958.)

Policy in Higher Education

As warning signals were hoisted on the possibility of federal aid to sectarian educational institutions, a meeting of college officials in Miami Beach adopted a statement of policy with the central idea that church-related colleges "must be maintained at all costs." The 600-word statement was submitted to the Commission on Christian Higher Education of the Association of American Colleges. It got the approval of that commission, but there was a division within the parent association on the general question of federal aid to higher education.

It was reported to be "the first time in 400 years" that Roman Catholic and Protestant educators had drawn together on policies of higher education. Dr. I. Lynd Esch, president of Indiana Central College, was reported as saying: "This is very important for the whole field of higher education. It is expected that we will get closer cooperation among Catholic and Protestant colleges." Indiana Central College is a denominational school under the Evangelical United Brethren.

New Viewpoint

The Washington Office of NAE has adopted a new outlook on the Washington scene. But don't worry. We're not talking about changes in policy. It's a change in the physical outlook to which we now turn our attention.

On January 13 our Washington office began its operation on the first floor of the Western Union Building (where we were previously located on the third floor). Our offices now overlook many of the prominent buildings in the heart of Washington's business section, including the National Press building which is just one block down Fourteenth Street, and the fashionable store of Julius Garfinckel which is just a half block removed from us.

The location at Fourteenth and G Streets is two blocks from the White House, and about half-way between Capitol Hill and the embassy area.

Perhaps this is the appropriate time to renew our invitation to out-of-town friends of NAE. Whenever you come to our national capital we hope you will pay us a visit at Room 100, Western Union Building, Fourteenth and G. Streets, N. W.

"Christ in You, The Hope of Glory"

is the theme of the 1958 NAE convention to be held in Chicago at the Hotel Sherman, April 14-18.

Well-known Christian leaders will highlight the meetings which will bring together outstanding evangelicals from all parts of the country.

Make your plans to attend NOW!

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

United Action

NAE Enlarges Its Washington Office

WASHINGTON, D. C.—The National Association of Evangelicals has expanded its Washington office.

The NAE, which represents 41 evangelical Protestant denominations, has leased an entire floor in the Western Union building located in the heart of the main business district two blocks from the White House. A full-time staff of six persons will work under the direction of Dr. Clyde W. Taylor, secretary for public affairs of the NAE.

Liaison relations between the State Department and the Evangelical Foreign Missions Association also will be handled by the office.

The NAE's Commission on Chaplains will be consolidated with the new Washington headquarters.

Files on Persecution Opened to the Press

WASHINGTON, D. C.—Files containing over 700 documented cases of persecution of Protestants in Colombia, South America, have been opened to the inspection of representatives of the American Society of Newspaper Editors, the American Publishers Association, and the journalistic fraternity, Sigma Delta Chi (*Action*, February 1). The files, property of the National Association of Evangelicals, were made accessible to the above three to counteract a protest issued in October, 1957, by Rev. John E. Kelly of the National Catholic Welfare Conference, about alleged inaccuracies in current newspaper reporting on persecution in Colombia. At that time he stated he would take his protest to the three journalistic societies.

According to Dr. Clyde W. Taylor, secretary of public affairs of the evangelical association, the files have been painstakingly assembled over a period of years and are completely documented. Dr. Taylor, once a missionary to Colombia, has visited Colombia to personally inspect the scenes of persecution and receive testimony from eye witnesses.

A number of events which occurred late in 1957 bear out the fact of persecution in Colombia. On September 29, during an afternoon church service in the municipality of San Cayetano, Cundinamarca, the police arrested four Protestants. They were kept in jail for a number of hours before being released. Following their release, the priest of San Cayetano threatened the four men with language they described as "abusive."

On October 3, 1957, an explosion caused by a bomb in the Protestant Chapel of Ocana, North Santander, did serious damage to the building. Doors, roof, walls and pews were damaged.

On October 29, Juan Pablo Coy of Saboya, Boyaca, was attacked near his home. He was fired on three times and died of his wounds the same day. Prior to the attack he had been arrested for holding evangelical meetings in his home. He was jailed for two weeks because he refused to sign a statement that he would stop evangelizing in the area. After pressure was put on the mayor by the Ministry of Government, he was released. Shortly afterward the attack took place which ended his life.

It is doubtful that freedom of the press will long be continued in Colombia. Replying to an editorial in *El Tiempo*, a leading daily of Bogota which advocated freedom of religion *El Siglo*, rival journal said: "It (*El Tiempo*) is a constant and officious defender of heresy. And in its unfortunate campaign it completely distorts history and goes so far as to sustain that the Church and government are authors and concealers of the persecution. In this way it reinforces the calumnious propaganda that Protestantism has been making in the United States, Europe and Asia with subsequent loss of prestige to Colombia."

The editorial, which was signed by Father Daniel Jordan, concludes: "Something much more difficult than this union will be the scraping of the secular anti-clericalism and making all understand that the profession and practice of the (Roman) Catholic religion is fully essential for a unity of Colombians in order to restablish and preserve the nation. It will be necessary to replace newspapers and writers because you cannot unite a great conclave with Protestant doctrines . . ."

The National Association of Evangelicals has spearheaded a continuing effort to alleviate the persecution of Colombian Protestants and the infringement of religious and other rights of American Protestant missionaries living in Colombia.

Where to Find

PAGE	
27	Denominations
21	Education
22	Evangelism
22	Inter-Church
20	Missions
32	Personalia
23	Public Affairs
19	Radio-TV
26	Reform
29	Sunday School
19	United Action
29	World-Wide

Church Architecture Contest Announced

CHICAGO.—An evangelical church architectural contest is being sponsored by *Christian Life* Magazine and the National Association of Evangelicals.

"Purpose of the contest is to stimulate interest on the part of evangelical architects, engineers and designers in providing a suitable housing to meet the needs of the rapidly growing number of new church units being established by evangelical Christians in various parts of this country and the world," says Contest Director Joe Kimbel, architectural consultant for *Christian Life* Magazine.

Winner of the contest will be announced at the annual convention of the National Association of Evangelicals in Chicago, April 14-18, 1958.

"We have already invited more than a score of evangelical Christian architects to submit sketches," said Kimbel. "However, the competition is open to all evangelical Christian architects, engineers and designers."

Entries must be on hand at the Sherman Hotel, Chicago, by Tuesday, April 15, opening day of the NAE Convention.

Judging will be based upon six principal factors: 1. General adaptability to the needs of an evangelical church. 2. Attractiveness to parishioners and the community. 3. Educational facilities and usefulness. 4. The economy of construction. 5. Effective use of new materials or unique use of old materials. 6. Interest value and attractiveness of the display.

Radio-TV

Evangelical Radio Time in Los Angeles

LOS ANGELES.—Three radio stations in the Los Angeles area now release a fifteen minute program each week as a public service broadcast in behalf of evangelicals.

The format of each presentation includes several inspiring numbers of music and then a series of news stories of vital interest to everyone.

Station schedules are as follows: Sunday 1:00 P.M. KPOL—1540 kc. Tuesday 6:30 P.M. KHOF (FM) 99.5 mc. Thursday 11:00 P.M. KFSG 1120 kc.

Church Has Built-In Television Studios

MEMPHIS, Tenn.—Bellevue Baptist church here, the only church in the country with a built-in television stu-

dio, has begun regular telecasting of its Sunday morning worship services.

Only the director and engineer assigned to the telecasts are professionals. Church members make up the rest of the staff of cameramen and audio controlmen.

Funds to pay the $13,000 annual expenses of the broadcasts will come from the regular budget of the 9,000-member church, Dr. Robert G. Lee, pastor, said.

Preparations for the initial broadcast over station WHBQ were made in 36 days after the congregation voted $52,000 for equipment.

In that time, a license was obtained from the Federal Communications Commission, church members were trained to operate cameras, and an organ echo chamber was converted into a control room.

Monitors, receivers, generators, control board and other gear were installed and tested in two days.

A transmitter beams a signal from a studio window to the 1,087-foot-high tower of the commercial station three blocks away. Two cameras in the sanctuary are placed on the balconies.

The entire 70-minute service, including Dr. Lee's sermon, is televised. It is seen within a 125-mile radius of Memphis.

Costa Rica Station Tenth Anniversary

SAN JOSE, Costa Rica.—On February 23, Radio Station TIFC will celebrate its 10th anniversary of gospel broadcasting. From an unpretentious beginning in a converted farmhouse in 1948, it has become the most powerful and best equipped station in Costa Rica, Central America.

"Many believers in Costa Rica point to TIFC as having had a great part in their decision to come to Christ," states Dr. Wilton Nelson, head of the Seminario Biblico of the Latin America Mission, indicating the tremendous influence of this station, second in the history of missionary radio.

On the air 17 hours a day, the station broadcasts in Spanish with the exception of the last hour from 10 to 11 p. m. (CST), which is devoted to a ministry for the many English-speaking listeners. Three transmitters, long wave, national short wave, and international short wave (9.645 megs.) carry the gospel simultaneously to all of Costa Rica, to much of the Caribbean area, and to many other parts of the world.

A board of national Christian businessmen and the Latin America Mission representatives directs the affairs of TIFC, and the personnel, mostly Costa Rican, is headed by Manager Franklin Cabezas.

In addition to its present vital ministry, TIFC's plans for expansion include gospel programming for television and the development of a center where Latin personnel can be trained to set up sister stations in other large population centers of Central and South America.

Radio Network Backs Caribbean Meetings

TALCOTTVILLE, Conn.—(FMR)—Nine Latin America countries—Mexico, Guatemala, Costa Rica, Panama, Jamaica, Puerto Rico, Barbados, Trinidad and Venezuela—are engaged in all-out evangelistic efforts in their respective countries. Literally millions will be reached through meetings, tracts, radio and television. Each series will be climaxed by the presence for two or three days of the Billy Graham team, including Cliff Barrows, Bev Shea, Tedd Smith and associate evangelists.

Such an effort can only come about through the combined efforts and prayers of all Christian agencies. It is no accident that this great campaign is taking place in an area where one of the largest and closest concentration of missionary radio stations in the world exists. The stations are: TGNA, Guatemala City; TIFC, San Jose; HOXO, Panama City; 4-VEH, Cap Haitien, Haiti; and WIVV, Vieques, Puerto Rico.

The Central American Mission (TGNA) will have four months of campaigns. The Baptists will have two weeks of simultaneous meetings. Other groups are expected to follow lead. HOXO transmitted a daily program to coordinate the prayer groups for two months previous to the campaign, and promoted the campaign by radio spots and programs. The daily programs used to coordinate the prayer 'cells' meeting all over Panama, are produced by the Panamerican Christian Network (CP-27; HCJB; HOXO; TIFC; TGNA) for use in several of the cities where Billy Graham is making his Caribbean tour. Each of the stations in the Caribbean area is contributing its share to this all-out effort.

Following is a schedule of the meetings being held: Jan. 5-22, Jamaica. Jan. 12-26, Puerto Rico. Jan. 19-30, Barbados. Jan. 12-Feb. 2, Trinidad. Jan. 29-Feb. 5, Venezuela. Feb. 2-8, Panama. Feb. 5-9, Costa Rica. Feb. 2-13, Guatemala. Feb. 9-16, Mexico. Billy Graham will attend the closing days of each series, starting in Jamaica.

MISSIONS

World Evangelization 400 New Missionaries

FT. WASHINGTON, Pa. — The Worldwide Evangelization Crusade and the Christian Literature Crusade entered 1958 with a goal of 400 new missionaries and the opening of six additional fields.

1957 was designated "Quarter Century Advance" year. Although the mission was founded by C. T. Studd in the heart of Africa in 1913, it did not develop into a worldwide mission until 25 years ago. WEC together with CIC had set a goal of five new fields and 200 additional missionaries over the past two years, by the end of 1957. These goals were almost reached.

This latest advance has brought the present number of WEC—CLC fields to 36 and the total number of missionaries and staff workers to 750.

Hawaiian Gideons Get Record Bible Shipment

HONOLULU, Hawaii—(RNS)—The Gideons here have received their largest shipment of Bibles—12,000 to be distributed among school children of Hawaiian descent, American servicemen and hospitals.

Dan Albertson, Gideon secretary here, said 5,000 were being distributed to servicemen stationed here.

Missions Manual To Be Published

NEW YORK.—(MNS)—The Interdenominational Foreign Mission Association is compiling a Missions Manual of information on world missionary endeavor. The 90-page document, which will be published on April 1, 1958, will include surveys of such phases of missionary work as radio, literature, etc., as well as a survey of the major religions of the East. Graphs and diagrams will show the world religions and the countries

LUTHERAN LAYMEN'S NEW HEADQUARTERS

Ground was broken for the $400,000 headquarters building of the Lutheran Laymen's League and "The Lutheran Hour," in Saint Louis, Mo., January 26.

The proposed building will provide 20,000 square feet of floor space. The ground floor will contain business offices, mailing room, printing and mimeographing departments, a lunch room, and storage space.

The Dr. Walter A. Maier Memorial Chapel and Recording Studio, offices for the League staff, a general office, library, and conference room will be on the top floor.

Mammoth evangelistic meeting at Luna Park in Buenos Aires under the direction of Dr. Oswald J. Smith. For the first time in the history of Argentina all the churches—over 300—united and backed the campaign. On the evening the photo was taken, Buenos Aires police said that 30,000 people tried to attend but that only 25,000 to 27,000 actually were able to get into the building. The crusade lasted for two weeks. There were 1500 first time decisions for Christ, each one dealt with in the enquiry room. Other Smith crusades in South America reached many thousands.

where they predominate, and the missionary work being done in those areas. Order from the I. F. M. A., 308 West 105th Street, New York 25, New York. Price: $1.00.

Mennonites Planning South American Tour

NEWTON, Kan.—(MNS)—Visits to Puerto Rico, Brazil, Uruguay, Argentina, Paraguay, Peru and Panama are planned for the 1958 tour to South America, February 25 through March 28, sponsored by Menno Travel Service. Director of the tour will be Menno Schrag of Newton, Kansas, editor of the *Mennonite Weekly Review*. The tour provides opportunity for acquaintanceship and the strengthening of ties between Mennonites of the two continents.

The group will stop first at San Juan, Puerto Rico, to visit the Mennonite mission. In Brazil the group will see Rio de Janeiro and Mennonite settlements in Curitiba and Watmarsum. In Montevideo, Uruguay, they will see Mennonite settlements and the inter-Mennonite seminary. They will visit Buenos Aires, Argentina, before circling back to Paraguay to visit Mennonite settlements in the Chaco. There will be visits to Lima, Peru, and Panama City.

Education

Institute of Linguistics Announces Year's Courses

GLENDALE, Calif.—The Summer Institute of Linguistics (with headquarters here) and the Wycliffe Bible Translators are cooperating in plans for the coming year's courses in linguistic training. They are available to people of the different mission boards who are interested in preaching the Gospel in little-known languages or in translating the Word of God into those languages.

Dates and places for this summer's courses are as follows: University of Oklahoma, Norman, Okla., June 16-August 29; University of North Dakota, Grand Forks, N. Dak., June 16-29; Pacific Northwest (date and specific place to be announced later); London, England (or a nearby suburb), July 7-September 19; Melbourne, Australia (or a nearby suburb), January through March 1959.

Catalogs, application blanks and other information may be obtained by writing the Summer Institute of Linguistics, Box 870, Glendale 5, California.

Wheaton's 2nd Summer Institute for Missions

WHEATON, Ill.—Wheaton College will host the second Summer Institute of Missions next June and July, according to Dr. E. C. Dyrness, registrar and director of summer school at Wheaton. Last year, at the request of mission leaders, a special program geared to the needs of missionaries on furlough and accepted candidates was established on the Wheaton campus. The program for 1958 is being expanded to include two sessions: June 10 to 20 during the Inter-session, and June 21 to July 18 during the first term of summer school. Courses may be taken for graduate or undergraduate credit.

Assisting Wheaton's curriculum committee on the program are representatives of the Interdenominational Foreign Missions association, and Evangelical Foreign Missions association, as well as representatives of the Commission on Education of the National Association of Evangelicals.

Free tuition is offered to full-time Christian workers during the Inter-session, while tuition during the first term is $20 per credit hour. Board and room are available on campus at small cost.

Courses offered include: *Inter-Session*—Missions Leadership seminar, two hours, taught by V. Raymond Edman, president of Wheaton college; Bible Study Methods—Ephesians, two hours, by Merrill C. Tenney, dean of the graduate school, Wheaton college; and Missionary Literature, two hours, by David Woodward, secretary of the China Sunday School Association and is under appointment to Formosa under The Evangelical Alliance Mission.

First Term courses include: Missionary Anthropology, three hours, by Jams O. Buswell, III, instructor of anthropology at Wheaton college; Modern Missionary Trends and Methods, three hours, by Hubert Reynhout, Jr., professor of missions at Providence-Barrington college; Linguistics, three hours, by Marjorie Davis, associated with Wycliffe Bible translators; and Method of Bible Study, two hours, by Arlene Peters, associate professor of Christian education at Wheaton college.

Seeks Tax Relief for Christian Day Schools

WASHINGTON, D. C.—A representative of Protestant Christian day schools asked Congress to allow parents income tax exemption on contributions which they make for the support of private elementary and secondary schools which their children attend.

John Vander Ark of Grand Rapids, Mich., made the appeal to the House Ways and Means Committee on behalf of the National Union of Christian Schools, an organization of Calvinist Reformed schools, and the National Association of Christian Schools, a group of schools maintained by evangelical and conservative Protestant denominations.

He said the two organizations represent a total of 350 elementary and secondary schools in 45 states with an enrolment of 58,000 students.

The schools are owned and operated by school societies rather than by individual churches or denominational agencies, he told the committee, and this has led to tax discrimination against them. Contributions made to churches are tax deductible, he pointed out, but the Internal Revenue Service has ruled that contributions made to private school societies by parents whose children attend such schools must be considered "tuition" rather than charitable gifts.

"Contributions by Catholic and Lutheran parents, for instance, for the operation of parochial schools which are owned, operated and controlled by the church are made to one integrated church organization," Mr. Vander Ark explained. "Any attempt to segregate or determine the amount of such contributions which should be deemed to constitute 'tuition' would be extremely difficult, if not impossible."

"Non-parochial Christian schools should not be placed at a disadvantage merely because of their independent corporate structure and their pattern of financial operation," he asserted.

Mr. Vander Ark said that state and local taxes paid for the support of public schools by parents and non-parents alike are deductible from income for federal tax purposes, but tuition payments by Christian parents for private education of their children although intended for essentially the same purpose, are treated differently by the law.

Dr. Monroe Parker To Head Pillsbury

OWATONNA, Minn.—Pillsbury Conservative Baptist Bible College, Owatonna, Minnesota, has called as president Dr. Monroe Parker, nationally known evangelist and leader from Decatur, Alabama.

Dr. Parker begins his duties as president in February, leaving a strong church work, and a cooperative state and camp program for which he has been largely responsible. He will continue nationwide evangelistic efforts as president and representative of Pillsbury, seeking to enlist students and support.

Dr. Parker comes particularly well qualified to head this fundamentalist evangelistic school. He has an earned Doctor of Philosophy degree and an honorary Doctor of Divinity degree, has studied at Birmingham Southern College, Bob Jones University, Winona Lake School of Theology, Princeton Theological Seminary, Biblical Theological Seminary, and Columbia University. In addition to his pastoral and evangelistic experience, he has served as director of religious activities and assistant to the president at Bob Jones University, and as a member of the board of that school, and has also served on the faculty of Southeastern Bible College.

Pillsbury College opened last September with 106 students studying on a beautiful fourteen acre debt-free campus containing twelve spacious and suitable buildings. The Board had urged the president of the board, Dr. Richard V. Clearwaters, to accept full-time resident responsibilities. He declined this offer, but agreed to serve as president until a full-time resident president came to the campus.

Protestant and Catholic College Educators Speak

MIAMI BEACH, Fla.—(RNS)—Protestant and Roman Catholic educators adopted a joint statement here declaring that "church-related colleges upon which Christian higher education depends must be maintained at all costs."

The 600-word statement was called an "historic document" because it was believed to be the first time in 400 years that Protestant and Catholic educators had agreed on general policy in education.

It was adopted by the Commission on Christian Higher Education of the Association of American Colleges. The commission, comprising Protestant and Catholic educators, met in conjunction with the association's 44th annual convention.

The statement defined the Christian college as "a community of teachers and students seeking to know the nature of the universe created by God."

"Christian colleges offer to our generation an interpretation of the whole of knowledge, a way of life and learning, and a sense of earthly vocation and purpose without which sciences and art, inventions and technology may enslave and destroy mankind," it said.

The statement warned that "undue emphasis on the material element of 20th century education has led to a neglect of, and a disregard for, the values of religion and religious thinking in our culture."

Buffalo Bible Institute To Move to New Location

BUFFALO, N. Y.—Buffalo Bible Institute, which recently merged with the Buffalo Bible Conference, will vacate its present property early this summer and re-locate on the merged institutions' 35-acre tract on Union Road, Ebenezer.

A building survey is under way by the groups for a long-range $2,000,000 building program at the new location, according to statement by Dr. Everett S. Graffam, BBI president. First step in the project is remodeling of two dormitories for students now housed at the Delaware Avenue property.

Breaking ground for the new Institute are (left to right), Dr. Graffam, George M. Traber III, president board of trustees, and J. A. Baillie, former chairman of the Buffalo Bible Conference Board.—Photo courtesy Buffalo Courier-Express.

The Institute has 98 day students and 145 evening students, who are studying for the ministry or for missionary and Christian education work.

evangelism

Lutherans Include Jews in Evangelism

PELICAN RAPIDS, Minn.—(NLC)—The vast majority of Christian church members exclude Jews from their evangelism efforts, it was charged here by the executive secretary of the Zion Society for Israel, Lutheran-sponsored agency for Jewish missions.

Speaking to concluding sessions of the Society's three-day 79th annual meeting, Rev. C. M. Hanson of Minneapolis asserted that Christians have not demonstrated "adequate repentance for our anemic representation of the Son of God before our Jewish neighbors."

Mr. Hanson indicated that many Christian groups instruct canvassers making religious surveys to avoid calling at Jewish homes. He said the "superficial" reason given for this attitude usually is, "We do not want to offend them."

Terming this "a very real painful omission to the Jew," Mr. Hanson added: "I do not say that the Jew wants you to convert him, but he knows that we claim that Christ died for all men. Our action puts an 'except' there which Jews know is borne out in our own attitude."

The Zion Society secretary reported that world Jewry currently has a "very keen interest in and reverence for Jesus Christ." He explained that among Jews, "He is recognized quite generally as the greatest Jew that ever lived," and he revealed that some 175,000 New Testament portions have been sold in Israel in the past three years.

Graham Sees Crusades "Difficult" in the South

CHARLOTTE, N. C. —(RNS)—Evangelist Billy Graham, here to arrange for a campaign next fall, said that "the difficulty of conducting a crusade in the South is that a lot of religion there is not dedicated to Christ."

He said that "to be a church member in the South is the popular thing to do," whereas those in the North take their religion far more seriously and "must brave more criticism for their faith."

For this reason, he said, it is easier to organize a crusade in the North than it is in the South.

inter-church

Greater New York Least Protestant

NEW YORK. — (E/P) — The least Protestant of twenty major metropolitan centers in the USA is, according to a church distribution study being made in the greater New York Area. The survey shows that 10.7 per cent of the population is Protestant, 34 per cent Roman Catholic and 21.1 per cent Jewish. Almost 35 per cent is regarded as affiliated with no place of worship. The figures are considered to be slightly inaccurate since it was impossible for predominantly Negro denominations to produce proper membership statistics in the form desired by the survey.

Of the twenty largest metropolitan centers, according to the study, only six showed more Protestants than Roman Catholics. These were Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus and Seattle.

The preponderantly Roman Catholic centers in addition to New York were shown to be Buffalo, Boston, Chicago, Cleveland, Pittsburgh, Milwaukee, Philadelphia, Detroit, Dayton, San Francisco, St. Louis, Baltimore and Los Angeles. Except for New York Jewish percentages were far below the two other faiths.

According to the survey, Protestantism in the United States can be considered 45.7 per cent metropolitan (areas including cities of over 50,000 population).

The most metropolitan of the various Protestant denominations were listed as Protestant Episcopal, 72.8 per cent, United Lutheran, 66 per cent, Presbyterian USA, 62.1 per cent and the

United Church of Christ, 59.8 per cent.

Southern Baptists are singled out as the least metropolitan with 30.4 per cent.

"Chronic Moralism" Block To Protestant Progress

COLUMBUS, O.—A National Convocation on the City Church was told here that "for Protestantism to surrender the city in contemporary America is to surrender everything."

The warning was sounded by Dr. Truman B. Douglass of New York, who has long been active in the metropolitan comity program of the National Council of Churches.

Two reasons for Protestantism's failure in the city were cited by Dr. Douglass to the 600 delegates attending the convocation.

"The first," he said, "is the huge prejudice of Protestant leadership in favor of non-urban culture as being more favorable than city life to the growth of religion, and therefore as being in some sense more pleasing to God and more favored with divine sanction.

"The second cause of the hostility between the Protestant churches and urban culture," he said, "is Protestantism's chronic moralism and its insistence upon formulating its moral judgments of city life on the ethic of rural and small-town traditions."

It was made clear that "old-fashioned" biblical morality is *passe* in American cities and that Protestantism will have to scrap its so-called "Christian standards" if it is to succeed in these areas.

Low-Paid Ministers Advised to Organize

COLUMBUS, O.—(RNS)—A labor union official's advice to low-paid ministers: "Organize!"

"Ministers ought to have a union," Orville Jones told a church gathering here. "They would gain more respect and it would provide some procedure for airing grievances."

A former minister, Mr. Jones is director of education for the Ohio CIO Council. He made his suggestion at the City Church Convocation of the new United Church of Christ.

public affairs

POAU Opposes Sectarian Parties

WASHINGTON, D. C.—Protestants and Other Americans United for Separation of Church and State proposed here that potential Roman Catholic candidates for President and Vice President in 1960 be asked to take public stands on controversial issues concerning Church-State relations.

The organization made the proposal in a statement marking the 10th anniversary of its founding.

At the same time, it warned against the formation of "any Catholic or anti-Catholic political party" in the United States. It said that formation of parties or factions based on religious affiliation would inevitably lead to political manipulation of church affairs."

"We recall with regret those chapters of our history when religious prejudice ran amok in the Know-Nothing movement and the Ku Klux Klan," POAU declared.

"We believe, however, that the religion of a candidate for President or Vice President should not be used as a shield to conceal his views on matters of Church-State policy."

POAU suggested that Catholic candidates be asked:

1. Whether they "personally approve" of the "boycott" of public schools by Catholic parents as embodied in Canon 1374 of Roman Catholic canonical law which requires a special dispensation to send students to non-Catholic schools.

2. To state whether they would favor the grant of public tax money to parents of children attending parochial schools.

3. What their policy would be regarding the appointment of an ambassador or special representative to the Vatican.

In a "Ten-Year Balance Sheet" in which POAU reviewed developments in the field of Church-State separation, the organization praised the Supreme Court for its decisions in the Church-State field. But it expressed "regret" that the court in 1947 had ruled 5-4 that school bus transportation for sec-

LATE NEWS AT PRESS TIME

● CARIBBEAN CRUSADE is reaching thousands for Christ. Billy Graham spoke to 75,000 in Jamaica; 80,000 in Puerto Rico; 60,000 in Barbados; with several thousand decisions for Christ. Trinidad, Panama, Costa Rica, Guatemala and Mexico City were to follow. More complete report later.

● MEL LARSON, editor of the *Evangelical Beacon*, was chosen president of the Evangelical Press Association at its annual convention in Washington, D. C., January 28 and 29. Larry Ward of *World Vision* magazine was named executive secretary. *Moody Monthly* received the "Magazine of the Year" award.

● BILLY GRAHAM will be a featured speaker at the 1958 convention of the National Association of Evangelicals in Hotel Sherman, Chicago, April 14-18.

● PETER BOL who was recently named "Navy Chaplain of the Year" was killed in a plane collision which took 48 lives over Norwalk, Calif. Chaplain (Lt. Comdr.) Bol was a minister of the Reformed Church in America and was stationed at Fort Hueneme, Calif.

● NEW WEF OFFICES are to be opened in Chicago on April 1. For several years the NAE Commission for World Evangelical Fellowship have been located in Boston. A suite of rooms has now been leased in the Chicago Christian Business Men's Building, 18 North Dearborn Street, in the heart of the Loop district. Dedication ceremonies for the new quarters will be held during the week of the NAE convention, April 14-18.

● FRANK C. PHILLIPS suffered a heart attack at the International Airport in Los Angeles January 17 and died soon afterward at Daniel Freeman Memorial Hospital. Dr. Phillips was executive secretary of World Vision, Inc. Previously he had served in various capacities in Youth for Christ, International and was at one time its executive director. Outstanding evangelical leaders took part in memorial services January 22.

● THOMAS F. ZIMMERMAN, assistant general superintendent of the Assemblies of God, has accepted an invitation to minister for Headquarters United States Air Force in Iceland during March. The invitation was extended by Major General Charles I. Carpenter, Air Force Chief of Chaplains, on behalf of the Air Force Protestant Mission in Iceland.

● CLYDE W. TAYLOR, executive secretary of Evangelical Foreign Missions Association, has been named "Alumnus of the Year" by Gordon College, Beverly Farms, Mass.

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tarian school students was not unconstitutional.

The statement suggested that the Court's rulings in subsequent cases had rendered "invalid" the reasoning of the five justices on the majority side and pointed out that 28 of the 48 states still bar such use of public funds.

Omaha Rules on Obscene Trash

OMAHA, Nebr.—(RNS)—Two news distributing companies and a newsdealer were fined in Municipal Court here for distributing eight publications, including the novel "Peyton Place," which were ruled obscene.

Found guilty after trial by Judge James O'Brien were the Eric Nelson News Company, General Distributing Company, and Meyer News Company. The second was fined $125, the other two $100 each. It was the second conviction within a year for the Meyer firm.

The publications distributed which Judge O'Brien found obscene, in addition to the novel, were issues of four magazines, *Night and Day, Mr. Figure, Photography,* and *Sexology,* and two paper-covered books, "Nudist Camp" and "Shack Baby."

Judge O'Brien in a lengthy opinion cited several United States Supreme Court decisions defining obscenity as appealing "to the prurient interest."

The trial followed police raids last November in which thousands of magazines and paperback novels were seized from city vendors.

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ISCE Drive Against Obscene Literature

COLUMBUS, O.—The International Society of Christian Endeavor has urged its local societies to support local, state and national legislation against obscene literature.

Robert C. Ross, citizenship director, said the cleanup campaign is being conducted as part of the society's 1958 Christian Citizenship Crusade.

Endeavorers have been asked to cooperate in organizing community Protestant committees to deal with obscene literature, Mr. Ross said.

The society's seventh annual Christian Citizenship Convocation will be held in New York City July 4-6, when winners of its citizenship essay contest will be announced.

District of Columbia Eases Old Liquor Ban

WASHINGTON, D. C. —(RNS)— The District of Columbia eased its ban on establishments serving liquor within 400 feet of a church.

The District Commissioners, the three-man governing body of the capital city, who are appointed by the President, ruled that liquor licenses in the future will be granted for establishments closer than that if the church or churches in question have no objection.

The 400 foot rule applies only in the residential zones of the District. The amendment modifying it was approved

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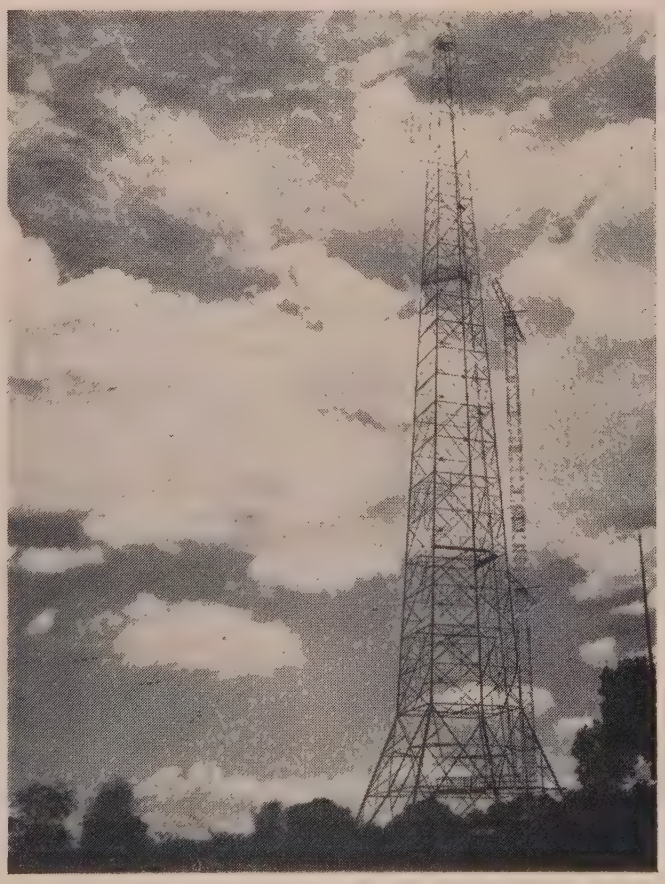

OUR OBJECTIVES THROUGH 70 YEARS

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Frontier fields
Neglected peoples
Unreached tribes

EVANGELISM

not institutionalism.
Regeneration
not civilization.

THE PRINTED PAGE:

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Publication
Distribution

A NATIVE MINISTRY:

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Soul-seeking

AN INDIGENOUS CHURCH:

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22 Foreign Fields

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upon request of a new oriental restaurant, the Genghis Khan, which asked for a license to serve liquor with meals. It is situated less than a block from St. Margaret's Episcopal church. A spokesman for the church said it had no objection.

Court Halts Construction Of Open Bible Building

APPLETON, Wis.—A temporary injunction halting construction on the Church of the Open Bible, here, was issued by Outagamie County Circuit Judge Andrew W. Parnell.

The injunction was sought by an Appleton real estate broker and thirteen residents of the area who claimed the church building would violate the city's zoning ordinance. The area is zoned for one-family residences.

The suit asks permanent halting of construction work and dismantling of any work done on the building. Excavation for the basement has been completed but the foundations have not been poured.

Plans for the $40,000 structure indicate it will have a basement, main floor and balcony in a building 43 by 79 feet, standing 22 feet high.

The religious organization affiliated with the National Association of Evangelicals has about 50 members and was organized in Appleton last August. Rev. B. E. Lasater is pastor.

REFORM

Church Organizations Urge New Liquor Laws

DENVER—(RNS)— Proposals for new laws on the Colorado liquor code, bottle clubs and blood alcohol tests in traffic cases were submitted to Gov. Steve McNichols by leaders of five Denver and Colorado church groups.

The churchmen asked for revision of the liquor code to outlaw bottle clubs, establishment of a population or an area limit on liquor licenses, and a law making blood alcohol tests mandatory at the direction of a law officer in a traffic case.

The governor said he would submit the proposals to the leaders of both the Democratic and Republican parties and let them decide if they want the matters included in the governor's message, which limits the matters that can be taken up in the brief legislative sessions of even numbered years.

The blood alcohol proposal would provide that anyone accepting a driver's, chauffeur's or operator's license from the state would thereby consent to a blood alcohol test on the direction of a police officer in the event of traffic violation or accidents.

Some communities, including Denver, now have provisions for such a test, but taking it is voluntary.

The proposals were submitted by Rev. E. L. Whittemore, executive secretary of the Colorado Council of Churches; Rev. Harvey W. Hollis, executive secretary of the Denver Area Council of Churches; Donald MacDonald of the Denver Association of

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Evangelicals; Rev. Marion Hixson of the Denver Methodist Ministerial Association, and Rev. Kelly O'Neall, president, and Rev. Leslie B. Logan, executive director, of the Inter-Church Temperance Movement.

General Baptists in Temperance Meeting

FLINT, Mich.—An inter-faith, nondenominational Temperance Rally, sponsored by the Great Lakes Association of General Baptist churches, will be held February 16 at Central High School Auditorium here. The principal address is to be given by Maj. Arthur W. MacKenzie of The Salvation Army's Men's Social Service Department.

Co-chairmen of the Rally are Rev. Robert Garner of Pontiac and Rev. Harold H. Williams of Flint. The chief speaker will be introduced by Dr. D. L. Lougheed, pastor of Flint Baptist Temple, widely known for his addresses over WMRP.

Denominations

Nazarenes Are Warned Against Isolationism

KANSAS CITY, Mo. —(RNS)—Delegates to the Church of the Nazarene's national conference on evangelism here were warned that the denomination is in danger of becoming "isolated and exclusive" despite rapid growth since its founding 50 years ago.

Rev. J. Sutherland Logan, an evangelist from London, England, said that "it is not enough to have numerical growth—it's very hard to love a statistic."

"We need to rediscover the value of the individual and the love for souls," he said. "The devil doesn't mind how much religion we have if we bottle it up in our personalities."

Mr. Logan urged Nazarenes to gain a "passion" for winning souls. "Before we get people into our churches, we will have to get them in our homes," he said. "So few of our people have any point of contact outside the fellowship of the church."

Dr. Samuel Young, a general superintendent of the Church, called upon Nazarenes to make a "realistic appraisal" of their work as they begin "the second half of our first century."

He urged "greater humility and rededication." Having reached its Golden Anniversary, the Church of the Nazarene is now "of age," he said, and should plan realistically for future progress.

Georgia Methodists' Evangelism Program

ATLANTA, Ga.—Fifty thousand Georgia Methodists will be given pocket editions of the Gospel of John during a state evangelistic program in March.

The "Tell Georgia About Christ" campaign will open March 9 when pastors of the North Georgia Conference go to South Georgia for five days of preaching. From March 23 to 28, South

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Countries entered	70
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Georgia pastors will preach in North Georgia.

A goal of 21,000 new members—50 per cent more than were received last year—has been set in the campaign, which will involve 1,500 Methodist churches of the state.

Quakers Report Membership Gains

PHILADELPHIA —(RNS)— The world membership in the Religious Society of Friends (Quakers) totals 192,820, a gain of 3,560 over the previous year, according to the Friends World Committee.

Meetings in the United States and Canada list 120,165 members, a gain of 1,075, with the largest single gain of 246 shown by the California Yearly Meeting.

The East Africa Yearly Meeting, with 28,152 members (a gain of 2,152 over the previous year) is the largest overseas, followed by the London, England, Yearly Meeting, with 21,454 members.

Other yearly meetings outside the USA with more than one thousand members are:

Madagascar 7,700; Guatemala 4,112; Ireland 2,011; Alaska 1,727; Cuba 1,073, and Bolivia 1,000.

The statistics were announced by the office of the American Section of the Friends World Committee here. In publishing them, the *Friends Journal* commented: "At first view these figures are encouraging, but as a matter of fact the growth is a long way from keeping up to the general percentage increase in population."

Cumberland Presbyterians Launch Year-Long Crusade

MEMPHIS, Tenn. — A year-long evangelistic campaign has been launched by 977 Cumberland Presbyterian churches across the nation. It will be marked by revival services, youth activities and enlistment of Sunday school membership.

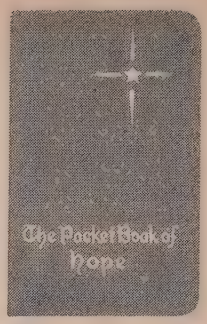
Rev. H. Shaw Scates, stated clerk of the Church's General Assembly, and other leaders at its national headquarters here said they hoped to recapture this year some of the "old time revival spirit" that gave the 86,000-member denomination its start in Tennessee in 1810.

The denomination maintains Bethel College and the Cumberland Presbyterian Theological Seminary, both in McKenzie, Tenn.

Last June, the General Assembly voted to move the seminary to Memphis on condition that Church members in that city raised $500,000 and provided an acceptable seminary site.

Baptist Administrators Summer Conferences

NASHVILLE, Tenn. — The first Church Administration Conference sponsored by the Baptist Sunday School Board, with headquarters here, will be held next summer in connection with Baptist assemblies—one conference at Glorieta, N. Mex. (August 7-13) and the other at Ridgecrest, N. C. (August 21-28). Director of the conference is Howard M. Foshee, editor of church administration mater-



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sunday school

Greater Philadelphia Area Plans Expansion

PHILADELPHIA — President Matthew E. Welde, of the Philadelphia Area Sunday School Association, has announced an expansion program for the new year.

Departments of the General Committee have been enlarged so that increased activities may be promoted in the greater Philadelphia area. The several departments and their respective chairmen are as follows: Service, John D. Neely; Extension, J. Price Norman; Promotion, Howard M. Collins; Gospel Illustrators, Paul F. Walton; Meetings, Henry C. Malin; Publications, George H. Smith; Pastors, Rev. Charles Montgomery. Officers of the Association, in addition to Mr. Welde, are: George H. Smith and Henry C. Malin, vice-chairmen; Edward H. Braun, secretary; Harry W. Gross, treasurer.

The Association is extending its borders continually so that its service and influence are reaching far beyond the tri-state area into New York state, Maryland, and Washington, D. C.

Plans are now being made for the next convention which will be held the first week in November. It is expected that this convention will exceed in numbers and interest even that of the Twelfth convention last year which surpassed all held previously.

WORLD-WIDE

Soviet Union Suggests Contacts With Vatican

ROME, Italy.—Soviet Union has suggested that "contacts" be established between the Kremlin and the Vatican in the interests of world peace.

The suggestions were made by Soviet Foreign Minister Andrei A. Gromyko in a talk to a group of visiting Italian "peace partisans" in Moscow.

Mr. Gromyko reportedly told the visitors that the Soviet Union would welcome long-term contacts with the Vatican that would be confined at first to issues of peace but could lead to contacts also in other fields. He said that contacts would be "official" but would not be regarded as true "diplomatic contacts" until a later stage.

Unofficial Vatican sources predicted that little, if anything, would result from the Gromyko overture. They said the fact that the Russian official's statement was made to an organization subservient to Moscow was enough to create the greatest suspicion.

The Vatican Radio said that "contrary to some press reports, no negoti-

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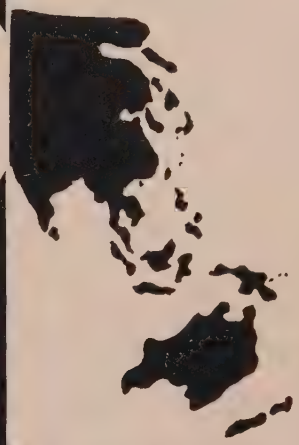

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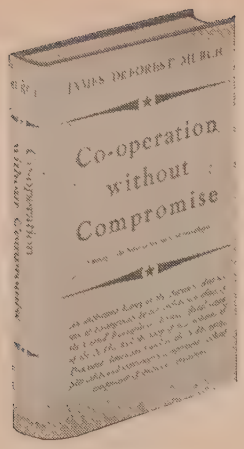

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TABLE OF CONTENTS

Introduction
I. Evangelicals and Cooperation
II. The Great Apostasy
III. The Battle of the Century
IV. Discovering a Formula for United Evangelical Action
V. The National Association of Evangelicals
VI. The Rescue of Evangelical Broadcasting
VII. A New Day in Evangelical Christian Education
VIII. United Action in Evangelical Foreign Missions
IX. The Rebirth of American Evangelism
X. Revitalizing the American Sunday School
XI. The Defense of Religious Liberty
XII. Evangelicals and Human Welfare
XIII. The Evangelical Press
XIV. World Evangelical Fellowship
XV. What of the Future?
Index

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ations are being held for the establishment of diplomatic relations with the USSR."

East German Communists Push Anti-Church Drive

BERLIN — (RNS) — Evidence that the Communist regime of East Germany is planning an intensified anti-church campaign is found in several incidents reported here recently.

Informed sources believe these indicate that Soviet Zone officials have given up on their effort to show that Communist-sponsored youth dedication ceremonies are reconcilable with Christian teachings.

The ceremonies are employed by the Communists as a counterpart to Christian Confirmation and First Communion and are designed to wean children away from religion. They take place in the spring.

One indication of the changed Communist attitude was found in the reissuance of a standard East German atheistic book, "Universe, Earth and Men," withdrawn following strong protests by both Protestant and Roman Catholic leaders. It was announced that this book will again be distributed to participants in the dedication ceremonies this year and that a less offensive book, "Our Germany," is being withheld.

Protestant sources in West Berlin reported an increasing number of incidents in which Soviet Zone school authorities were refusing young people admission to high schools and colleges on the ground that they failed to participate in youth ceremonies. It also reported that Walter Ulbricht, first secretary of the Socialist Unity (Communist) Party, recently announced plans to make participation in the ceremonies obligatory on all teenagers.

All signs point to an intensive organizational drive to promote the youth dedication movement in East Germany this spring. Official directives stress the need to win "the best and most politically mature" teachers to take part in the preparatory indoctrination courses and that, if necessary, such teachers should be relieved from all other obligations. The "reactionary circles" of the Churches are scored at the same time for opposing and "defaming" the dedication ceremonies.

Communists Calling Christians "Vermin"

BERLIN—(RNS)—*Neuer Weg* (New Way), official organ of the Socialist United Party (SED) in East Germany, has demanded that all Communist Party members there sever their connections with religion and abstain from taking part in religious ceremonies.

The monthly, which provides indoctrination material for Communist functionaries, specifically demanded that SED members "reject baptism, confirmation and church weddings."

At the same time the magazine censured "comrades" who do not send their children to Communist-sponsored youth dedication ceremonies.

"Should they be allowed to call themselves 'comrades' if they fail thus to educate their children toward progress and socialism?" *Neuer Weg* asked.

The action by the magazine is the latest in what appears to be a re-

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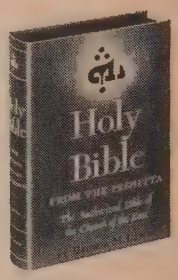

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PAUL H. WALKER
Executive Missions Secretary

Fulfilling the Great Commission, "Go ye into the world and preach the Gospel to every creature," is a challenge that demands, much prayer, study, and steady application; we Evangelicals who claim divine relationship with Christ because of being partakers of His nature and being born again, must assume the responsibility of gospel promotion throughout the world.

The Church of God World Missions has only played a small part in this great task. Yet we believe that one of the miracles of our day in our church is that God has done so much in such a short time with so little.

In forty-seven years, the Church of God has entered fifty-six countries where we now maintain a growing missions program, and we are seriously striving to operate on the INDIGENOUS principle which effort speaks favorably for itself because:

First, we maintain work in fifty-six countries with an American and Canadian missionary staff of one hundred; yet our constitutional membership exceeds a mark of 132,000, with over 150,000 adherents.

Second, we have thirty-nine Bible schools and over sixty elementary schools where nationals are indoctrinated. These two factors answer to our 2,000 certified national ministers and more than 2,000 non-certified.

Third, the mission work of our Church is divided into districts and regional territories under the supervision of the missionary-trained national and thus the organizational aspect is one of the answers to the Church's self reliance.

Fourth, our missionaries do not pastor churches. We have only three exceptions, and in these cases the local church on the field supports the missionary as their pastor. He, in turn, also serves as national youth director in his particular field. When the nationals build their church, they feel it is their responsibility to maintain it.

Fifth, Church of God literature (namely, Sunday school materials, *Evangel, Lighted Pathway*, hymnals, brochures, and sermon outlines) is printed to accommodate the respective fields as far as possible. Our new modern printing plant known as the Editorial Evangelica, 5142 W. Commerce Street, San Antonio, Texas, publishes Spanish and Portuguese literature. Our printing presses in Germany and India and other countries provide proper material for indoctrination to assist the promotion of the indigenous church. Publications are of growing concern and great demand in our mission fields.

In Africa the Church has developed a plan that is serving a great place in gospel promotion in new fields. Graduate groups from our Central African mission schools are sent into native villages to establish and develop what is termed a "gospel home and mission band." The result of this effort often brings an entire village to the realization of the Gospel. Through this medium the nationals are trained in spinning and weaving, carpentry, agriculture, and classes in the Gospel. This syllabus has shown its effectiveness with gratifying results, which adds to the indigenous principle of the Church of God World Missions with headquarters at 1080 Montgomery Avenue, Cleveland, Tennessee.

vival of the anti-church drive of 1953.

Recently, Hans Wetzel of Leipzig, head of the Agitation and Propaganda Division of the Communist Party in Saxony, warned that all ESD members in good standing must remove their children from catechism classes and educate them to become "dignified builders of the socialist society."

Referring to Christians as "vermin," the propaganda chief declared they were "joining forces and plotting to fight socialism."

Lutherans in Siberia Denied Church Papers

STUTTGART, Germany—(RNS)—Religious books and literature sent to Lutheran congregations in Siberia from West Germany are no longer reaching the addressees, Protestant sources in West Germany reported.

They said the material had been sent to Siberia in great quantities during the past several months, but letters from the addressees have complained they have stopped getting it.

The sources said the letters reported that Soviet authorities have meanwhile distributed to the former recipients a list of other German publications to which they may subscribe. The publications, they said, range from the Communist Party organ, *Neues Deutschland,* to East German sports magazines, and do not include religious publications.

Methodists Report Gains in Red Lands

BUCK HILL FALLS, Pa.—Methodists in Communist countries of Europe and Asia are continuing religious work and in some cases are increasing in membership, it was reported at the annual meeting of the Board of Missions of The Methodist Church here.

Dr. Tracey K. Jones, Jr., board executive secretary for Southeast Asia and China, told the 600 persons at the meeting that reports from China indicate that Methodist churches there "are continuing their witness to the Gospel of Christ."

He said the Foochow Conference met recently and reported membership had risen to 21,000 from 18,000 in 1949. The East China and Mid-China Conferences met in 1956, he reported.

"These scattered items," Dr. Jones said, "gives us real ground for hope that the church life in China also is continuing in other areas from which no news has been received."

Some Methodists saw "wishful thinking" in the reports. Before the Communists assumed control in 1949, Methodist membership in China was 118,000 in ten conferences.

Check Ordered On German Clergymen

BERLIN — (RNS) — The Central Committee of the Socialist Unity (Communist) Party in East Germany has ordered a close check on the activities of clergymen to detect any opposition to the "peace policy" of the Soviet Zone government, Roman Catholic sources reported here.

They said party organizations have been instructed to report to SED headquarters all church events or the statements of pastors and church officials which might indicate opposition to the government.

A BLIND GREEK READS THE BIBLE WITH HIS TONGUE

Recently the President of the Greek Red Cross in Canea, Crete, Mr. Naxakis, offered to give free copies of the Bible in Braille from the Bible Society to all the blind in that particular area who could read them. There was one young man, Evangelos Georgakakis, who, when he heard of this offer, immediately went to ask for a copy of this valuable book, but Mr. Naxakis was in great doubt as to whether he could read it. You see, during the occupation of Greece, through an exploding mine, Evangelos had not only lost his sight, but also his right hand, as well as the sense of touch in the other. Mr. Naxakis was soon persuaded, however, of his ability, because Evangelos proved to him in a tangible way that through perseverance and diligence he had taught himself to read any writing designed for the blind, not through his fingers, but through his tongue.

Evangelos also pursues regular studies at the local high school with the help of a tape recorder given to him by charitable individuals.

He also attends the gospel services in his town.

It may be that this young man's case is unique throughout the world. His greatest desire is to acquire books for the blind and tapes. $2 will buy an hour tape which he cannot afford. Here is an opportunity for you to bring the light of the Gospel into the life of this handicapped young man and assist him in his struggle against tremendous odds. As the Lord lays him upon your heart, will you send your contribution to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

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Personalia

Charles A. Huttar is editor of the new *Gordon Review,* a scholarly quarterly devoted to the Liberal Arts, published by members of the faculties of Gordon College and Gordon Divinity School.

Henry H. Savage, pastor of First Baptist Church, Pontiac, Mich., gave a series of lectures at the Conservative Baptist Theological Seminary in Denver, Colo., recently. While in Denver he spoke at a banquet sponsored by the Denver Association of Evangelicals.

Dean Dalton, Christian education consultant for Baptist Publications, Denver, Colo., has joined the staff of Gospel Light Press as director of educational services. During the past five years Mr. Dalton has conducted training sessions for nearly 75,000 workers from over 3,000 churches and travelled 250,000 miles in his ministry.

Billy Adams, staff evangelist of Angelus Temple, Los Angeles, Calif., has returned to his pulpit following a series of revivals in Australia. A ten-day meeting in Adelaide in a "canvas cathedral" was the first such campaign in the history of the city.

Oswald Hoffman, Lutheran Hour speaker, will make an eleven-day flying tour of the Alaskan air bases from March 14-24. His meetings will take him within 90 minutes of Russia.

Mildred Freed passed into the presence of the Lord in Montclair, N. J., recently. She and her husband, Rev. Ralph Freed, field director of the Voice of Tangier, Radio Station for International Evangelism, had just returned from Morocco, North Africa to begin their furlough, when she suffered a sudden heart attack. Surviving children are Ruth Freed Armstrong and Rev. Paul E. Freed, president of International Evangelism, Inc.

Earl Kalland, dean of the Conservative Baptist Theological Seminary, has been elected president of the Denver (Colo.) Association of Evangelicals.

Joseph Hemphill, pastor of the San Gabriel (Calif.) Union Church, has been elected chairman of the San Gabriel Valley Evangelical Ministers Fellowship.

What Is EFMA?

(Continued from page 13)

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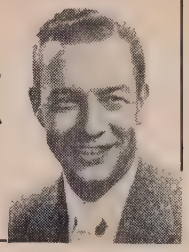

Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

What Is the Sunday School?

Historically the Sunday School has been a teaching agency of the church. The Sunday School did not come into its own until the church began to realize that the day school could no longer impart religious and spiritual instruction. Although started primarily for children, today's Sunday School ministers to the entire family.

While Bible teaching will remain a central goal every Sunday School with the right to the name must think in terms of outreach, evangelism, and training in addition to the teaching emphasis.

The outreach interest of the Sunday School is two-fold. It begins at the home base and encircles the globe. We must be concerned about those in our neighborhood who do not know Christ. We must be concerned about those in other lands that do not know Christ. In both cases our concern must motivate us to do something about it.

We must teach for a decision. The most important decision that every person has to make concerns his relationship to Jesus Christ. We are teaching the Bible and endeavoring to discover truths revealed there concerning God, Christ, the Holy Spirit, man, and his relationship to God that we might have that right relationship. This entails decision. Good teaching means decisions must be made continually.

Finally the Sunday School must have a program that includes training, training of teachers and pupils alike. There are about 3 million Sunday School teachers in America. Our future depends upon this great army as much as upon any single corps. If we are going to have bigger Sunday Schools they must be better, and if we are going to have better ones they must have better teachers and if they are to have better teachers they must be trained teachers.

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Why Should A Sunday School Be Departmentalized?

Departmentalizing, or dividing the school into various age groups called departments, is the first step in making a Sunday School a real school.

In some fashion all schools are departmentalized. The public schools departmentalize by age. Colleges and universities departmentalize according to background made up of previous study on any given subject. Departmentalization is the best way to meet efficiently the various needs of the individuals: physical, mental, social, and spiritual.

By departmentalizing, the time schedule for each age group can vary according to the physical needs of the pupil. This is easily seen in the relationship of the time spent in opening assembly and class session in an adult department compared with that spent in a beginner department. The adults can have a 15 or 20 minute opening assembly and a 45 or 50 minute class period. This would never do for beginners; in fact it would almost be completely turned around, with a long opening assembly, a great deal of activity, and a shorter class period.

We divide into departments to meet efficiently the needs of the pupil mentally. The missionary is immediately aware of the language barrier. The Sunday School worker ought to be more aware of the language barrier. It is impossible to plan an opening assembly that is meaningful for a 3 year old and a 30 year old, or even a 3 year old and a 7 year old.

We departmentalize, then, in order to have helpful, meaningful, and interesting opening assembly periods. These periods are vital and important to every age group. One reason some schools have not reached certain age groups is because they have not been willing to face the importance of departmentalizing and planning a program that meets the needs of every age.

All schools may not be able to have the same number of departments, for the number will be determined by the size of the school numerically and the physical accommodations.

Next issue we will discuss how to go about departmentalizing.

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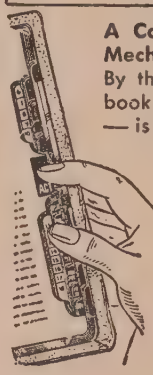

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INDEX — VOLUME 16

Nos. 1-24 — March 1, 1957 — February 15, 1958

Prepared by Earl R. Jones

EDITORIALS ARTICLES NEWSFRONT

EDITORIALS

A

Action Committee for Freedom of Religion Expression—Protestants Back Down, 71
Alliance of Reformed Churches — Reformed Churches Speak, 107
America's Sure Defense, 429
Atonement—Mood for Thanksgiving, 405

B

Because of Easter, 87
Beck, Dave—Labor on Trial, 163
Billy Graham and the Christian Century, 227
Books, The Power of, 106

C

Call to Buffalo, 34
Canon's Blast, A, 259
Chaplaincy—Ecclesiastical Monopoly, 455
China—New Day In, 259; Red China Issue, 405, Sinister Ties, 163
Christian Century Magazine—Billy Graham and, 227
Christian Conduct—Tragedy of America's Newborn Religiosity, 35
Christian Day Schools—God Save Our Schools, 275
Christian Education—Sunday School Caricature, 5
Christian duty—Middle East Debacle, 5
Christian Leadership—Future of Evangelical Higher Education, 183
Christmas—Star or Satellite?, 453
Church attendance—Tragedy of America's Religiosity, 35
Church music—Good Wesleyan Advice, 242; Sing All, 182
Communism—Complacent Subversives, 429; The Nature of the Beast, 511; Outlaw Communism, 243; Red China Issue, 405; Red Infiltration, 211; Sinister Ties, 163
Complacent Subversives, 429
Compromise—Dare We Renew the Controversy?, 301
Controversy, Dare We Renew the, 301
Convention—Call to Buffalo (NAE), 34; NAE Report, 107; Sunday School, 302, 303
Covenant Nation, 211
Crucifying the Flesh, 71
Crux of the Matter, 495

D

Dare We Renew the Controversy, 301
Decisions for Freedom, 34
Defense, America's Sure, 429
Desegregation—A Plea for Christian Moderation, 381
Dollars the Solution? 211
Double Minded Men, 242

E

Easter, Because of, 87
Ecclesiastical Monopoly, 455
Ecumenicity—Dare We Renew the Controversy, 301; Evangelicals, 357; Unity in Christ, 259
Education—The Future of Evangelical Higher Education, 183; State Education, 34
Evangelical Distinctive,, 300
Evangelical Ecumenicity, 357
Evangelical Look at 1957, 471
Evangelical Lutheran Church — What About Lutherans, 182
Evangelical Press Association — Publications Month, 333

F

Federal aid—State Education, 34
Films—Decisions for Freedom, 34
Flesh—Crucifying the, 71
Freedom in public institutions—Ecclesiastical Monopoly, 455
Fry, Dr. Franklin Clark, Oligarchy at Work, 300
Fundamentalists—A Canon's Blast, 259; Dare We Renew the Controversy, 301
Future of Evangelical Higher Education, 183
Future of Missions, 242

G

God Save Our Schools, 275
Good Wesleyan Advice, 242
Green, Bryan—A Canon's Blast, 259
Graham, Billy—Billy Graham and the Christian Century, 227; In the Beginning, 163

H

He Still Inspires Us, 429
Home—National Family Week, 87
Hromadka, Dr. Josef L.—Oligarchy at work, 300; Red Infiltration, 211
Humanism—Tragedy of America's Newborn Religiosity, 35
Hymn Society of America—Sound Weslyan Advice, 242; Sing All, 182
Hypocrite—Doubleminded Men, 242

I

Independence Day—A Covenant Nation, 211
In the Beginning, 163
Islam—Middle East Debacle, 5

J

Juvenile delinquency—Dollars the Solution?, 211

L

Labor Day, 1957, 275
Labor on Trial, 163
Lent—Crucifying the Flesh, 71
Let Everybody Pray!, 34
Let's Be Realistic, 87
Let Us Pray, 495
Liberalism—Billy Graham and the Christian Century, 227; Complacent Subversives, 429; Doubleminded Men, 242; Let's Be Realistic, 87
London and the Vatican, 106
Lust—Crucifying the Flesh, 71
Luther, Martin—Decisions for Freedom, 34; Protestants Back Down, 71
Lutherans, What About, 182
Lutheran World Federation—What About Lutherans, 182

M

Machen, Dr. J. Gresham—He Still Inspires Us, 429
Merger—Future of Missions, 242
Middle East Debacle, 5
Missions—Biblical, 545; Future of, 242; Let's Be Realistic, 87; Middle East Debacle, 5
Mood for Thanksgiving, 405
Moslem—see Islam
Music—see Church music

N

Nasser—Middle East Debacle, 5
National Association of Evangelicals—Convention Report, 107; Evangelical Look at 1957, 471; Fifteenth Annual Convention, 34; Observe NAE Week, 300
National Council of Churches—Presbyterian Action, 71
National Family Week, 87
Nationalism Not A Sin, 163
Nationalism—A Covenant Nation, 211
"New Day" in China, 259
New Religion?, 495
New York Crusade—Billy Graham and the Christian Century, 227; Evangelical Look at 1957, 471; In the Beginning, 163

O

Observe NAE Week, 300
Oligarchy at Work, 300
Outlaw Communism, 243

P

Parents Magazine, 495
Plea for Christian Moderation in Desegregation, 381
Power of Books, 106
Pray, Let Us, 495
Prayer—Let's Everybody Pray!, 34; Week of Prayer, 429
Presbyterian Laymen, 71
Protestants Back Down, 71
Public Schools—God Save Our Schools, 275; State Education, 34; Tragedy of America's Newborn Religiosity, 35
Publications Month, 333

R

Red China Issue, 405
"Red" Infiltration, 211
Reformed Church, Hungary—The Reformed Church Speaks, 107
Reformation Principles, 357
Reformation Sunday, 357
Resurrection—Because of Easter, 87

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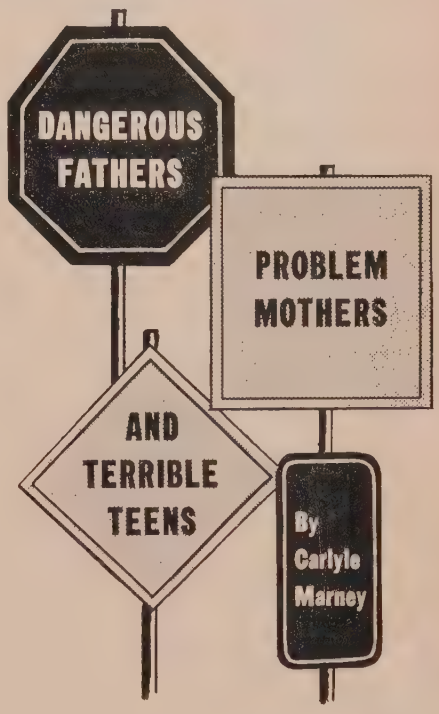

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Roman Catholic Church—Decisions for Freedom, 34; London and the Vatican, 106
Revival—Time for Action, 405
Russia—The Crux of the Matter, 495

S

Schools—God Save Our, 275
Shrader, Dr. Wesley—Sunday School Caricature, 5
Sing All, 182
Singing—Good Wesleyan Advice, 242
Sinister Ties, 163
Smith Act—Outlaw Communism, 242
Sputnik—America's Sure Defense, 429
Star or Satellite, 455
State Education, 34
Subversives, Complacent, 429
Super-Church—see World Council of Churches
Super Church Blueprint, 243
Sunday School Caricature, 5
Sunday School Conventions—An Evangelical Distinctive, 300

T

Teamsters Union—Labor on Trial, 163
Thanksgiving, Mood for, 405
Toward a United Church, 333
Time for Action, 405
Tongues for Christ, 106
Tragedy of America's Religiosity, 35

U

Unions—Labor on Trial, 163
United Church of Christ—Super-church Blueprint, 243
Unity in Christ, 259
Unity—Dare We Renew the Controversy, 301
Toward a United Church, 333
Universal Military Training—Potpourri, 107

V

Vatican, London and the, 106

W

Warmongers—Star or Satellite, 455
Week of Prayer, 429
Wesley, Charles—Sing All!, 182
WGN—Decisions for Freedom, 34
What About Lutherans, 182
World day of Prayer, 495
World Council of Churches—Evangelical Ecumenicity, 357; Future of Missions, 242; Oligarchy at Work, 300; Red China Issue, 405; "Red" Infiltration, 211; Toward a United Church, 333
World Evangelical Fellowship—Evangelical Ecumenicity, 357
Westminster Theological Seminary—He Still Inspires Us, 429

ARTICLES

A

Accrediting Association of Bible Institutes and Bible Colleges
Alcohol—Beverage Alcohol, Scourge of the Ages, 67; Liquor Advertising Should be Prohibited, 378
Allen, Frank E.—Let Us Say it Again and Again, 375
America's 125th Birthday—Saba L. Foster, 40

B

Battle Against Obscenity—Arthur Zahniser, 42
Bertermann, E. R.—A Charter for Crisis Christianity, 467
Beverage Alcohol, Scourge of the Ages—C. Aubrey Hearn, 67
Bible, The—Significance of Dead Sea Scrolls, 22
Bible and Capital Punishment—G. A. Carey, 29
Book Shelf—Arnold D. Ehlert, 57, 108, 155, 187, 382, 473
Books—Annual Survey, 99; Fifty Best Books, 102; Johnny Let's Read, 101
Books are a Substantial World—Arnold D. Ehlert, 99
Broadcasting—see Radio and T-V
Building for Today and Tomorrow, 295
Buffalo—The Eyes of Evangelicals Are Upon You—Verda Bloomhuff, 24

C

Camping Commission — Serving the Sunday Schools of America, 297
Capital Punishment—Bible and, 294; Human Government, 321; Rethinking Capital Punishment, 294; The Price of Finitude, 209
Chaplains—Commission on, 49
Charter for Crisis Christianity—E. R. Bertermann, 467
Children—Just How Complete Is Your Home, 8
Children's books—Johnny Let's Read, 101
Christian Cells and Revival—Everett L. Cattell, 271
Christian Citizen—Olav Eikland, 493
Christian Day Schools—Commission on, 46
Christian Home—see home
Christian literature—Books are a Substantial World, 99
Christian Philosophy of Education—Donald K. Blackie, 179
Christ, Born of A Virgin—Howard A. Kelly, M.D., 451
Christmas, Sequel to, G. A. Carey, 453
Crisis in American Education—Senator Ralph E. Flanders, 509
Christmas gifts—A new Kind Of Giving, 35
Church music—The Singing Saint, 239

Church schools—see Christian Day Schools
Colleges—Affiliated with NAE, 185
Colombia, Roman Catholic Persecution In, 399
Communism—Let Us Say It Again and Again, 375
Convention—Buffalo Convention Program, 33; Buffalo— The Eyes of Evangelicals Are Upon You, 24; Grand Rapids, 293, 425; Los Angeles, 292, 403; NAE Comes to Buffalo, 131; National Religious Broadcasters, 3; NAE Resolutions, 137; S. S. Convention Committees, 299
Cooperation—NAE Comes to Buffalo, 131
Cooperation—see Evangelical Cooperation

D

Davies, James E.—Fulton Street Prayer Meeting, 427
Day Schools—see Christian Day Schools
Dead Sea Scrolls, Significance of, 223
Discipline—Individual Responsibility Or Mass Regimentation, 330
Drunkenness—Beverage Alcohol, Scourge of the Ages, 67

E

Education—Christian Philosophy of, 179; Commission on higher Education, 45; Education Must Be Christian, 175; God or Man in Education, 26; How Evangelicals Are Meeting the Challenge, 181; National Association of Christian Schools, 181; NAABIBC, 181; AABIBC, 181
Education—see Christian Day Schools, Colleges also
Education Must Be Christian—Charles Seidenspinner, 175
EFMA, What Is the? Bryant Schultow, 541
Ethics of Expediency—Eric Paulson, 161
Evangelical Action, 43
Evangelical Cooperation—NRB Sees Great Gains in Radio-TV, 3; Unity in Action, 23
Evangelical Schools and Colleges Affiliated with NAE, 185
Evangelicals and Their Youth—Gunnar Hoglund, 83
Evangelicals In India, 89
Evangelism—NAE Commission on, 51; Progress in World, 351
Expediency, The Ethics of, 161

F

Fakkema, Mark—God Or Man In Education, 26
Family—Just How Complete Is Your Home?, 85
Family Altar—Just How Complete Is Your Home?, 85
Fifty Best Books, 102
Ford, George L.—It's Not Enough To Be Right, 355; Unity in Action, 23
Foreign Missions, Commission on, 44
Freedom—Humanity's Drive for Freedom, 207; Individual Responsibility Or Mass Regimentation, 330; It's Not Enough to be Right, 355
Fulton Street Prayer Meeting & A Revival That Swept America—E. W. Lawrence, 27
Fulton Street Prayer Meeting—Davies and Peters, 427

G

Gesswein, Armin R.—God's Way Up Is Down, 225
Giving—A New Kind of Giving, 354
Glorifying Christ—Harold John Ockenga, 507
God Or Man In Education—Mark Fakkema, 26
God's Way Up Is Down—Armin Gesswein, 225
Graham, Billy—How God Answered Prayer, 327
Grand Rapids Convention, 425, 293

H

Harvest Is Great but Laborers Are Few—Vincent Brushwyler, 537
Hearn, C. Aubrey—Beverage Alcohol, Scourge of the Ages, 67; Liquor Advertising Should Be Prohibited, 378
Home—Just How Complete Is Your Home—Alice R. Flower, 85
How Are NAE and WEF Related?, 352
How Fares Cause of Evangelical Radio?—Glenwood Blackmore, 469
How God Answered Prayer In New York—Glenwood Blackmore, 327
How to Lead Youth—C. N. Hostetter Jr., 379
Human Government—Henry Savage, 321
Humanity's Drive For Freedom—Frank R. Yost, 207
Hymns—America's 125th Birthday, 401

I

India—Witnesses For Christ, 353; Evangelicals In, 89
Individual Responsibility or Mass Regimentation—Clyde W. Taylor, 330
Influence—The Christian Citizen, 493
Immigration—Where Does The Church Stand?, 177
Indecent literature—see Obscene literature
Instruction—The Teaching Ministry of the Church, 491
International Relations, Commission on, 53
It's Not Enough to Be Right—George L. Ford, 355

J

Johnny Let's Read, 101
Just How Complete is Your Home?—Alice R. Flower, 85
Justice—The Price of Finitude, 209
Juvenile delinquency—The Battle Against Obscenity, 423, Considered—C. Russell Bowers, 510

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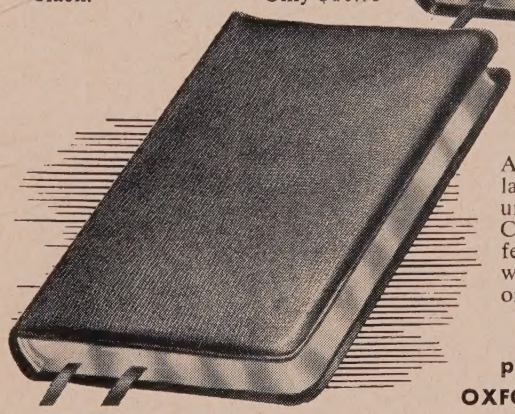

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K

Kelly, Howard A.—Christ, Born of A Virgin, 451

L

Lawrence, E. W.—Fulton Street Prayer Meeting, 27
Laymen's Advisory Council, 54
Let Us Say It Again and Again—Frank E. Allen, 375
Liberty—Roman Catholic Persecution In Colombia, 399
Liberty—see also freedom
Liquor—Advertising Should Be Prohibited, 378; Beverage Alcohol, Scourge of the Ages, 67
Liquor Advertising Should Be Prohibited—C. Aubrey Hearn, 378
Los Angeles S. S. Convention, 292, 403
Love—It Is Not Enough to Be Right, 355

M

Mason, Harold C.—Teaching Ministry of the Church, 491
Mighty Impact For Christ—Larry Ward, 403
Morals—The Ethics of Expediency, 161
More Than Duty—Mrs. R. Richard Searle, 273

N

National Association of Christian Schools, 181
NAE Comes to Buffalo, 131
National Association of Evangelicals (Commissions)—Chaplains, 49; Christian Day Schools, 46; Education, 185; Evangelical Action, 43; Evangelism, 51; Foreign Missions, 44; Higher Education, 45, 181; International Relations, 53; National Sunday School Association, 47; Public Affairs, 29; Purchasing, 45; Radio-TV, 50; Social Action, 48; United Evangelical Action, 48; Women's Fellowship, 54; World Relief, 52
National Association of Evangelicals—Convention Program, 33; Convention Resolutions, 137; Fifteenth Annual Convention, 24; How Are NAE and WEF Related?, 352; Laymen's Advisory Council, 54; NAE Comes to Buffalo, 131; National Sunday School Association, 47; Offficers of (pictures) 30, 31, 32, 141; Story of the NAE, 29; United Evangelical Action, 48; Unity in Action, 23
National Council of Churches—Broadcasting and Film Commission, 3, 469
National Disciples, Missing Link in Missions—Douglas C. Sparks, 533
National Religious Broadcasters — Evangelical Radio, 469; NRB Sees Great Gains, 3
NRB Sees Great Gains in Radio and TV Cooperation—Glenwood Blackmore, 3
National Churches and Mission Boards, Partnership Between, Horace L. Fenton, Jr., 542
National Sunday School Association—Board of Directors (pictures), 299; Grand Rapids Convention, 425; Mighty Impact For Christ, 403; NAE Commission on, 47; Organizational personnel, 304; Serving the Sunday Schools of America, 297
Naturalism—A Christian Philosophy of Education, 179
Neurosis—Salvation Through Self-realization, 159
New Kind of Giving, 354
New York Crusade—How God Answered Prayer, 327
North American Association of Bible Institutes and Bible Colleges, 181

O

Obscene literature—The Battle Against Obscenity, 423
Obsecenity, The Battle Against, 423
Oneness In Christ—Paul P. Petticord, 134

P

Parent Teacher Association—More Than Duty, 273
Park Street Church—America's 125th Birthday, 401
Partnership—A Rewarding Partnership With God, Kenneth S. Keyes, 69
Persecution—Roman Catholic Persecution In Colombia, 399
Personality problems—Salvation Through Self-realization, 159
Peterson, Jaffray—Fulton Street Prayer Meeting, 427
Philosophy—A Christian Philosophy of Education, 179
Prayer—Fulton Street Prayer Meeting, 427, 27; How God Answered Prayer, 327; Universal Week of Prayer, 428
President Petticord Invites You, 42
President's Address, 134
Price of Finitude—Arthur O. Roberts, 209
Progress In World Evangelism, J. Elwin Wright, 351
Psychotherapy—Salvation Through Self Realization, 159
Publications—United Evangelical Action, 48
Punishment—Price of Finitude, 209
Purchasing, Commission on, 45

R

Radio and TV—Commission on, 50; Evangelical Radio, 469; Telling The World by Missionary Radio, Martha E. Parsons, 255
Religious books—see Christian literature
Religious freedom—see Freedom
Research Committee — Serving the Sunday Schools of America, 297
Rethinking Capital Punishment — Gordon H. Clark, 294
Revival—Christian Cells and, 271
Rewarding Partnership With God — Kenneth Keyes, 69
Roman Catholic Persecution In Colombia—Clyde W. Taylor, 399

S

Salvation Through Self-Realization — Robert James St. Clair, 159
Scientific advances—A Charter for Crisis Christianity, 467
Sequel to the Christmas Story, Gervas A. Carey, 453
Serving the Sunday Schools of America—Clate A. Risley, 297
Sex Crimes—Battle Against Obscenity, 423
Significance of the Dead Sea Scrolls—G. Douglas Young, 223
Sin—Let Us Say it Again and Again, 375
Singing Saint—Leslie R. Marstom, 239
Social Action, Commission on, 48
Sputnik—A Charter for Crisis Christianity, 467
Stewardship—Let Us Say It Again and Again, 375; Rewarding Partnership With God, 69
Story of the National Association of Evangelicals, 29
Sunday School—Ask Doctor, 561; Building for Today and Tomorrow, 29; Los Angeles Convention, 403; NAE Commission on, 47; The Tease of the Sunday School Task, 290; Sunday School Thousands, 425; Twin Conventions, 292

T

Taylor, Clyde W.—Roman Catholic Persecution In Colombia, 399; World Missions in Review, 531
Teaching Ministry of the Church—Harold C. Mason, 491
Tease of the Sunday School Task—Edward D. Simpson, 290
Telling the World by Missionary Radio—Martha E. Parsons, 255
Tithing—A Rewarding Partnership with God, 69
Training—The Tease of the Sunday School Task, 290
Twin Conventions Serves Sunday Schools of East and West, Verda Bloomhuff, 292

U

Unity—It Is Not Enough to be Right, 355; NAE Comes to Buffalo, 131; Unity in Action, 23
Universal Week of Prayer, 428

V

Virgin birth—Christ, Born of A Virgin, 451

W

Walter-McCarran Act—Where Does the Church Stand on Immigration, 177
Wesley, Charles—The Singing Saint, 239
Westwood Cheviot Church of Christ—Building For Today and Tomorrow, 295
Where Does The Church Stand on Immigration?—Clyde W. Taylor, 177
Witnesses For Christ In India—Anna Nixon, 353
Witnessing—Christian Cells and Revival, 271; More than Duty, 273
Women's Fellowship—Commission on, 54
World Missions: A Church Barometer—Edwin S. Johnson, 531
World Evangelical Fellowship—How Are NAE and WEF Related? 352
World Missions in Review—Clyde W. Taylor, 531
World Relief, Commission on, 52

Y

Yost, Frank H.—Humanity's Drive for Freedom, 207
Youth—Evangelicals and their Youth, 83; How to Lead Youth, 379
Youth Commission — Survey of the Sunday Schools of America, 297

NEWSFRONT

A

Abstinence, 417
Allied Youth, Inc., 9, 74, 432, 500
Alcohol and Adolescents, 432
Alcohol—medical value, 418; propaganda, 213
Alcohol—see also Liquor
Alcoholics—Christian Approach, 90; Institute of Scientific Studies, 235
American Association of Bible Institutes and Bible College, 262
American Bible Society, 480
American Sunday School Union, 432
American Tract Society, 170
Appelman, Hyman, 476
Argentina, 454
Assemblies — Disciples of Christ, 190; Free Methodist, 167; Indoor Camp Meetings, 8; Inland Empire Bible Conference, 362; Mount Hermon, 193; National Holiness Association, 74; Navigators, 74; Western Conference and Camp Association, 461; Winona Lake Christian Assembly, 461
Assemblies of God, 118, 166, 246, 336, 364
Atheist Clubs, 41

B

Baptist Temple Sunday School (Akron, O.),72
Baptist Church—Conservative, 167, 246; Free Will, 278; Regular, 38; 278; Seventh Day 364; Southern, 119, 147, 213, 264, 317, 337, 413; Union, 73
Baptist Men, 264
Bible, The—Aramaic Bible, 338; Distribution, 114; Portugal distribution, 414; West Point, 409; White House representation, 409; Yugoslav ban, 369
Beer—Army trainees, 36
Brethren Church 10, 119
Brethren in Christ, 165, 246
Bricker Amendment, 228
British Baptists, 42
British Methodists, 42
Bryan University, 438
Buffalo Bible Institute, 115, 388
Buenos Aires Crusade, 463

C

Cadle Tabernacle, 8
Calvin Academy Anniversary, 338
Chaplaincy, air force, 112, 312
Child Evangelism, 8, 147, 188, 262, 312
China, 6, 77, 149, 36
Christ's Mission, 216
Christian Amendment, 477, 496
Christian Approach to Alcoholics, 90
Christian Business Men's Committee, 263; Phoenix Convention, 432
Christian Day Schools, 308, 360
Christian Endeavor, 170, 192, 264, 311, 410
Christian Missionary Alliance, 214
Christian Reformed Centennial, 116
Church construction, 454
Church extension, 476
Church of Christ, United, 244
Church of God, 246
Church loyalty oath (Calif.), 196, 384, 441
Church membership—Baptist (Tex.), 10; Brethren, 10; Churches of Christ (Disciples), 11; Episcopalian, 499; Lutheran, 362; Methodist, 434; National Council, 279; 1958 Yearbook, 384; Open Bible Standard Church, 278; Orthodox Presbyterian, 278; Presbyterian Church U.S.A., 189; Roman Catholic, 189; Southern Baptist, 213
Church Music Fellowship, National, 115
Church-state issue, 231, 496
General Christian College, 146
Ceylon, 145
City Planners, American Inst. of, 407
Clergy—fares, 75, 315, 454; Social security, 113, 315, 416; tax deductions, 478
Colombia, South America, 36, 162, 186, 228, 335, 430, 454, 472
Communism—Un-American Activities, 430
Concordia Seminary, 380
Congregational Christian Church, 7, 412
Conservative Congregational Christian Church, 411, 412
Conservative Baptist Theol. Seminary, 407, 336
Congressional Record, 496
Credit union, 115
Crime rate, 164, 195
Culter Academy, 458

D

Dallas Theological Seminary, 477
Dancing, 263, 276
Denominations—American Lutheran, 118; Assemblies of God, 118, 166, 246, 336, 364; Augustana Evangelical Lutheran, 166; Baptist General Convention (Tex.), 10; Bible Presbyterian, 263; Brethren, 10, 119; Brethren in Christ, 165, 246; Christian and Missionary Alliance, 214; Christian Reformed, 11, 116; Churches of Christ (Disciples), 11; Church of God, 246; Congregational Christian, 412; Conservative Baptist, 167, 246; Conservative Congregational Christian, 411; Disciples of Christ, 190, 412, 413; Evangelical Free, 245, 435; Evangelical Lutheran, 28, 92; Evangelical Mission Covenant Church 73, 166, 233; Evangelical United Brethren, 498; Finnish Evangelical, 247; Foursquare, 461; Free Methodist, 38, 232; Free Will Baptist, 278; Friends, 245, 435; Krimmer Mennonites, 433, 498; Lutheran Brethren, 232; Lutheran Free, 233; Lutheran Church (Mo. Synod), 38, 118; Mennonite, 117, 216, 337, 391, 433; Methodist, 337, 411, 433; Moravian, 365; Nazarene, 478; Open Bible Standard, 189, 278; Orthodox Presbyterian, 278; Pentecostal, 435, 478; Primitive Methodists, 71; Presbyterian U.S.A., 189; Regular Baptist, 38, 278; Reformed Church In America, 478; Reformed Episcopal, 213; Seventh Day Adventist, 436; Seventh Day Baptist, 364; Southern Baptist, 119, 147, 213, 317, 337, 413, 498
Denominations—Union Baptist Association, 73; United Church of Christ, 244; United Evangelical Lutheran, 246; United Presbyterian, 117, 392; Wesleyan Methodist, 364
Denominations—see also Assemblies
Disciples of Christ, 190, 412, 413
Discipline, 456
Divorce rate, 460
Drinking—see also Alcoholics, Intoxication

E

Education—Adventist University, 309; Anderson College, 458; A.A.B.I.B.C., 262, 437; American Scientific Affiliate, 168; Associatio of Christian Deans and Advisers of Men, 262; Bible Institute of Los Angeles, 168; Bible Instruction Seminar, 146; Bryan University, 438; Buffalo Bible Institute, 388; Catholic "money certificate" plan, 430; Central Christian College, 146; Christian Schools, 38,308; Church Colleges, 146; Church-State separa-

tion, 276; Concordia Seminary, 386; Conservative Baptist Seminary, 407, 336; Culter Academy, 458; Dallas Theological Seminary, 386; Dead Sea scrolls, 477; Evangelical Theological Society, 37, 168; Ford Fellowship grants, 112; Friends Bible College, 308; Foreign students, 407; Fort Wayne Bible Institute, 37; Grace Bible Institute, 407; Graduate school of Biblical studies, 360; Gordon Divinity School, 360; Great Commission Schools, 234; International Students, Inc., 199; Inter-Varsity Fellowship, 112, 336; Japan Inter-Christian University, 459; Lutheran chapel, 198; Lutheran High School, 9; Malone College (Quaker), 386; Midwestern Christian Academy, 309; Milligan College, 308; Missionary literature, 72; Moody Bible Institute, 407; National Association of Christian Schools, 233; New England School of Theology, 388; Ozark Bible College, 72; Pillsbury College, 10; Public Schools, 9; Red River of Life (film), 336; St. Petersburg (Fla.) Bible Institute, 38; Seattle Pacific College, 437; Southern Baptist Schools, 38; Taylor University, 386; Tennessee Temple Schools, 234, 308; Trinity Seminary & Bible College, 360; U. S. Steel grants, 112
Eschatology, 72
Ethiopia, 145
Evangelical Mission Covenant, 73, 166, 233
Evangelism, Child, 8, 147, 188, 262, 312
Evangelism—Christ for America Seminar, 91; Graham Caribbean tour, 311, 388; Graham vs. Catholics, 147; Graham in New York, 9; Pacific Garden Mission, 388; Personal Evangelism, 388; San Francisco Crusade, 409, 436; Texas Christian Convention, 368
Evangelical Free Church, 245, 435
Evangelical Literature Overseas, 72, 480
Evangelical Press Association, 7
Evangelical Press—see Press
Evangelical United Brethren, 498
Evangelical Theol. Society, 37, 168, 169, 477
Evangelical Welfare Agency, 8

F

Federal aid—Churches, 314; hospitals, 314; schools, 162, 212, 496
Federal service seminar, 6
Films—Lutheran, 118; Martin Luther, 8; Oscar winners, 111; Proclaim Liberty, 432; Red River of Life, 336
Flushing Remonstrance, 385
Fordham University, 478
Foreign policy, 472
Foreign students, 407
Foursquare Convention, 461
Free Methodist centennial, 232
Freed, Paul E., 88
Freedom Foundation award, 41
Friends Bible College, 308
Friends Church, 245, 435
Friends of Israel Missionary and Relief, 498
Fuller Theological Seminary, 459, 497
Fund of the Republic, 458

G

Ghana, Missions in, 200
Gideons, 114, 433
Giving—see Stewardship
Germany—Evangelical Church in East, 481; League of Reformed Churches, 171; Pastor jailed, 482; Protestants in East, 462; Soviet Zone, 199
Grace Bible Institute, 407
Graham, Billy, 9, 147, 188, 212, 244, 260, 311, 338, 360, 384, 409, 410, 436, 462

H

Haiti, 414
Harrison, Lt. Gen. Wm. K., 8
Hungary, 41, 431

I

Immigration, 113, 359
India—Evangelical Fellowship, 149; Merger of churches, 200; Union Bible Seminary, 230
Indonesia, 390
Indonesia Evangelical Fellowship, 261
Integration—Southern Baptists, 413; Graham on, 384
International Christian Leadership Inc., 39
Inter-Varsity Fellowship, 112, 336, 497
Intoxication test, 70

J

Japan—Evangelical, 261; Inter-Christian University, 459; Mennonite Brethren, 249
Juvenile delinquency — Baptist Laymen, 73; Crime rate, 164; Youth for Christ, 410

K

Korea, 251, 384

L

Labor, 335
Laymen—Christian Business Men Committee, 263, 432; Gideons, 114, 276, 433
Liquor—Accidents due to, 344; advertising ban, 214; airliner ban, 40, 148; consumption of, 367; Oklahoma repeal, 417; Women in Taverns, 500
Lord's Day Alliance, 40
Luther film, 8
Lutheran—American Lutheran, 118; Augustana Evangelical, 166; Lutheran Brethren, 232; Evangelical Lutheran, 38, 92; Finnish Evangelical, 247; Lutheran Free, 233; United Evangelical Lutheran, 246; Missouri Synod, 38, 118; membership, 362; merger, 232; World Federation, 307

M

Mail rates, 114
Mennonites, 117, 216, 337, 391, 433
Merger, 232, 412, 244, 383, 433
Methodist Church—337, 411, 433; Free Methodist, 38, 252; Integration, 411, 433; National Conference of Youth, 362; No. Carolina Conference, 498; Primitive Methodist, 71; Wesleyan, 364
Mexico, 145
Midwestern Christian Academy, 309
Missionary Communications Service, 190
Missions—Auca Indians, 479; Bolivia, 70; British Bible Society, 37; Buddhism and Romanism, 479; Buffalo Bible Institute, 115; Christian Missionary Fellowship, 190; Egyptian Sudan, 114; Evangelical Literature, 480; Ghana, Africa, 200; Guatemala, 169; India, 230; Japan, 37; Java, 249; Latin America Mission, Inc., 230; Literatura Evangelica Para America Latina, 115; Mau Mau camps, 92; Missionary Communications Service, 190; Navigators, 92; 443; Men for Missions International 115; Nile Mission Press, 461; Oriental Mission Society, 170, 367; Park Street Church, 461; Peoples Church (Toronto), 215; Philadelphia Bible Institute, 92; Philippines, 37; Pilgrim Holiness, 114; Pocket Testament League, 368, 249; Portugal Baptists, 443; Presbyterian Church U.S.A., 215; Schools in Egypt, 114; Smith campaigns in S. A., 480; South Korea, 442; United World Mission Conference, 369; Vancouver Bible Institute, 250; "Venture for Victory," 368
Moravian Church, 365

N

National Association of Evangelicals Board of Administration, 496; Central regional, 90; Church extension, 277; Church planning, 476; Convention, 1958, 456, 497; Eastern region, 111, 230; Evangelical Welfare Agency, 8, 9; Ford, Taylor meetings, 432; Great Lakes regional, 165, 360; Korean members, 383; Midwest regional, 383, 146; Public Schools and, 72; Petticord tour, 261; Progress reviewed, 457; Spain, 305; Southwest regional, 190; Women's Fellowship, 476; World Day of Prayer, 476; World Evangelical Fellowship, 172; Wichita regional, 230
National Church Music Fellowship, 115
National Council of Churches—Broadcasting and Film Commission, 39, 73, 261, 389; Church and Economic Life Department, 410; General Assembly, 474; Headquarters Building, 458; National Park ministry, 454; President of, 475; TV program, 91
National Family Week, 10
National Holiness Association, 457
National Sunday School Association—Chicago Association, 39; Family week, 10; Youth Commission, 462
Nazarene, 478
New England Fellowship, 476
New York Crusade, 112, 88, 212, 229, 244, 260

O

Obscene literature, 70, 114, 194, 406, 459
Obscene literature — "anti-smut" bill, 148; Churchmen's Council of Decent Literature, 165; Dealer pledges, 342; New Jersey, 343; Georgia, 343; New Mexico, 343; North Carolina, 231; Philadelphia, 148
Ockenga, Dr. Harold J., 478
Open Bible Standard Church, 189, 278
Opus Dei (Spain), 406
Ozark Bible College, 72

P

Panama, 274
Parochial School tax (Calif.), 341
Pentecostal Holiness Church, 435
Pentecostal Fellowship, 478
Persecution—see Colombia
Pillsbury College, 10
Poland, 88, 415, 481
Pornography, 6
Prayer, Annual Day of, 440
Presbyterian Church—Bible Presbyterian, 263; Orthodox, 278; Merger, 232; Missions, 433; Reformed Publishing Co., 40; United Presbyterian, 117, 392; U.S.A., 165, 189
Press—American Tract Society, 170; Christian Writers Association, 438; Dengta Magazine, 263; Evangelical Press Association, 7, 439; Vatican envoy, 170; Reformed Publishing Co., 40; Religious News Writers Association, 439; Sword of the Lord Contest, 312; Verba (Spanish), 480; Vernacular Illustrated Publications, Africa, 263; Wesleyan Methodist Publishing Association, 235; World Vision Magazine, 263; Writers Conference, 501; Zondervan Publishing House, 74, 417
Prohibition, 282, 417
Protestants United for Separation of Church and State, 496
Public Schools, 9, 195
Puerto Rico—Evangelical Hospital, 501

R

Radio, T-V—Alaskan station, 442; Assemblies of God, 389; Ban on religious broadcasters, 215; BIOLA Radio class, 408; Broadcasting and Film Commission N.C.C., 39, 73, 261, 389; Church-state issues, 91; Doctrine taught, 7; FCC hearing, 360, 193; HCJB, 116; KFAC, Los Angeles, 115; Luther film ban, 147, 8; Lutheran programs, 260, 390; Maier Memorial Studio, 408; Near East transmitter, 116; N.C.C. attack, 214; NCC TV program, 91; Pan-American Christian Network, 442; Southern Baptist, 408; "This is the Life" Aniversary, 408; WGN, 8; World Radio Missionary Fellowship, 408
Reformed Church in America, 478
Reformed Episcopal Church, 213
Released time religious instruction, 261
Religion survey, 114
Rescue Mission Convention, 228
Revival centenary, 336
Roman Catholic Church—Annuity plan, 477; Buddhism compared, 479; Immigration, 359; Latin America, 317; School subsidies, 14; TV programs, 359
Russia—Anti-religious campaigns, 481; Baptists in, 88

S

Saint Petersburg Bible Institute, 38
Saint Paul Council of Evangelical Churches, 89
School bus bills, 75, 212, 496
Science and religion, 88
Schools and colleges—see Education
Seattle Pacific College, 437
Sectarian discrimination, 41
Segregation, 316, 460
Selective Service, 454
Social security, 113, 315, 416
South Africa—Segregated services, 120
Southern Baptist—Convention, 213; Men 362; Schools, 38
Southern Baptist Church—see Denomination
Spain—Baptist church, 482; Federation of Independent Evangelical Churches, 230
Stewardship—Brethren in Christ, 246; Christian Reformed, 246; Christian and Missionary Alliance, 189; Evangelical Mission Covenant Church, 233; Hope Church, 216; Peoples Church, 215; United Evangelical Lutheran, 246
Sunday observance, 114, 196, 361
Sunday School—Assemblies of God, 310, 410; Church of God, 337; Conferences and conventions, 230; Fair, 281; Greater Chicago Association, 39; International Sunday School Contest, 73; Methodist Sunday School by mail, 362; National Christian Education convention, 230; National Family Week, 10; National Sunday School Week, 281; N.S.S.A. Summer conference, 310; New England, 432; Texas Baptist, 338; World's largest, 72
Sword of the Lord Foundation, 74

T

Taylor University, 386
Taxation—deductions, 468, Jesuit school plan, 430
Temperance—Drinking in the U. S., 366; Methodist observance, 417; National Temperance and Prohibition Council, 6; World Wide survey 365
Thailand, 318
Thomas Memorial Lectureship (Dallas), 458
Tithe—see Stewardship
Trinity Seminary and Bible College, 477

U

United Bible Society, 279
United Presbyterian Church, 118, 232
Ukrainian Evangelical Alliance, 431

V

Vatican, 113, 262, 274
Voodooism, 414

W

Wesley, Charles, 217
Wheaton, College, 72
Women's Fellowship, 476
World anti-Red body, 496
World Council of Churches—Central Committee meeting, 306; Greek Orthodox participation 431; in Korea, 384
World Day of Prayer, 476
World Evangelical Alliance, 463
World Evangelical Fellowship, 172
World Vision Crusade, 37
World Youth Congress, 40
Wycliffe Bible Translators, 169

Y

Youth—Alcohol information, 9; Christian Endeavor, 170, 192, 264, 311, 410; Dancing, 148; Immoral literature, 214; National Sunday School Association, 462; Taylor University Youth Conference, 148; Walther League, 311; Word of Life Camps, 279; World Youth Congress, 40; Young Life Leadership Seminar, 340; Youth Commission, N.S.S.A., 462; Youth for Christ, 9, 40, 190, 250, 264, 340, 410, 462, 479
Youth for Christ—Christmas seals, 462; Convention, 190, 250; Coronet Magazine, 410; Leadership training, 340, 462; Midwinter convention, 479; Scandinavia Crusade, 264; World Congress, 340
Youth for Christ International, 9

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